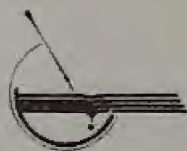


THE SHIA: THE REAL FOLLOWERS OF THE SUNNAH

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In the Name of Allah, the Beneficent the Merciful

"All praise belongs to Allah, the Lord of all Worlds, the Most Compassionate, the Merciful, Who subdued the tyrants and arrogants, and the supporter of the oppressed and the weakened, the bounteous upon all of His servants: believers and infidels, polytheists and atheists, Who has bestowed upon His creatures guidance, grace and dignity, as He, the Exalted, has said in His Holy Book: "Verily We have honoured the children of Adam. We carry them on the land and the sea, and have made provision of good things for them, and have preferred them above many of those whom We created with a marked preferment."

Praise is due to Allah who made His nearest angels prostrate themselves before us, and that who demurred has become from among the accursed ones. Praise be for Allah Who guided us to this, and we have never been guided unless through His guidance, and we praise Allah Who has paved the way and showed us the path, so that we can attain, with His grace and under the shadow of worshipping Him, the sublime perfection ranks, and Who has lightened the darkness for us, demonstrating thus reality with sound pleas and clear-cut proofs. He further has sent, from amongst us, messengers reciting for us His verses, bringing us out of darkness into light, and delivering us from the blinding deviation. He has also created for us reason (*'aql*), making it a standing leader, by which we can be guided wherever our senses doubt about a dubious affair or matter.

Benediction, peace, blessings and greetings be upon the one who was sent as a mercy for mankind, our master, doyen and leader, Muḥammad ibn 'Abd Allāh, the seal of prophets and the master of humanity, who has the virtue,

means and lofty rank, holding the praiseworthy status, and the owner of the Promised Day, the accepted intercession and magnanimity.

Also upon his pure Household (*Ahl al-Bayt*), whose status was sublimated by God, making them a safe shelter for the Ummah (nation) from perdition, and saviours of the community from deviation, and the deliverance for believers from drowning. Whoever holds fast to their rope of loyalty is a true believer of a chaste birth, and whoever deviates from their path is but a hypocrite of a depraved birth. God's mercy will be showered over their lovers, while those who hate them will receive nothing but God's wrath. No servant can reach (near) his Lord (Allāh) except through them (their love), and can never enter (into God's mercy) except through their gate.

Then (God's) pleasure be on their followers (*shī'ah*) and lovers from among the first *Saḥābah* (companions), who swore allegiance to them on supporting the religion, being firmly loyal to their covenant with them and of the thankful, and be on whoever followed them in kindness, till the Doomsday.

O God! we implore Thee (to make us live in) a dignified state, through which You render Islam and its followers strong, and degrade hypocrisy and its followers, beseeching You to make us the callers to Your obedience, and leaders to Your path (*sabīl*), granting us in it the honour of the world and the Hereafter, with Your mercy, O the most Compassionate of all the merciful.

My Lord, cause my bosom to dilate, and ease me of the burden of my affair, untie my tongue so that people can comprehend my word, and make whoever read my book incline toward truth with Your permission, and to eschew fanaticism with Your favour and kindness, since You are the only One able to do this, without any match.

O God, with Your Glory, Majesty, Power and Perfection, and with Your affection towards Your servants,

open the insights of the monotheist believers, who believed in the message of Your beloved Muhammad with the indisputed truth, in order that they be guided towards it with Your grace, recognizing the value of Imams of the Household of Your Prophet, and being united for sublimating the word of religion with the effective wisdom, good counsel and truthful fraternity, after corruption has prevailed on land and sea.

Had not been the patience You created (O God) and imparted over us, despair would have crept into our hearts, thus we becoming of the losers, as none despairs of the Spirit of Allah save the disbelieving folk. Our God, make us among the steadfast, and do not make us among the desperates.

O God! be You for Your friend (*walī*), al-Hujjat ibn al-Hasan, upon whom and whose fathers be Your benedictions, in this hour and every hour, a Guardian and a Sustainer and a Leader and a Helper, and a Guide and a Master, until You make him inhabit Your land voluntarily, enjoying there for long. Make us among his supporters and helpers, and those to be martyred under his command on Your obedience way and for Your sake. You are the Hearer and Knower.

Our God! deviate not our hearts after You have guided us, and grant us a mercy from Your own, You are the Bestower.

Our Lord! You are the one Who gathers mankind together to a Day of which there is no doubt. Lo! Allāh fails not to keep the tryst.

Our last prayer is all praise be to Allah, the Lord of the Worlds. O God, may Your benediction be upon Muhammad and his pure Progeny.

FOREWORD

Praise belongs to Allah, the Lord of the Worlds, and may His benediction and peace be upon the noblest of the prophets and messengers, our Master and Mawlā, Muḥammad and his pure and cleansed Progeny.

The Prophet (S) said: "The ink of '*ulamā*' (scholars) is superior near God to the blood of martyrs".

It was incumbent upon every scholar or writer to introduce to people that which is proper for their guidance and betterment, and for uniting their word and bringing them out of darkness towards light. Since when man is martyred on God's way, which is a truth call for establishing justice, no one may be impressed by him except those who attended him, whereas the scholar who teaches people and writes down for them, can have an impact upon a large number of readers of his time, through his knowledge, his books being a beacon for all coming generations until Allāh inherits the earth and whatever above it, as everything is decreased through spending except knowledge which is multiplied by spending (usage).

God's Messenger (S) has said in one of his traditions: "Should Allāh guide one man through you (O 'Alī) is superior to whatever upon which the sun has shone, or is superior to the world and whatever is therein. Many a writer have passed away before many centuries, whose bones have rotted away, but their thoughts and knowledge have persisted through their books, that being published hundreds of times, from which people can acquire guidance and success.

As the martyr is alive near his Lord (God), so also is the '*ālim*' (scholar), with whose knowledge people are guided, he is alive near his Lord (God) and servants (people), who remember him in the best manner, praying to God and seeking His forgiveness for him.

But, I am not regarded among the '*ulamā*', neither

claiming this trait for me, and I seek God's refuge against selfishness. I am but one of scholars' servants, searchers in their remnants, and followers of their footsteps as the servant follows his master.

When I was inspired by Allāh to write the book (Then I was Guided), receiving prompt reaction from great number of readers and researchers, then I followed it with the second book (To be with the Truthful), which was well received too, urging me to persist on research and investigation till I wrote the third book under the title (Ask Those Who Know) for defending Islam and its Prophet (S), for eliminating the doubts ascribed to his noble person (S), and for disclosing the conspiracy that is hatched against him and his Pure Progeny (Ahl al-Bayt).

Many letters reached me from all over the Arab and Islamic world, containing expressions of pleasure, loyalty, love and fraternity. Further I was invited to attend a large number of thought conferences all over the world, organized by Islamic Institutions, so I attended them in the United States of America, Islamic Republic of Iran, Britain, India, Pakistan, Kenya, West Africa and Sweden.

Whenever I met educated youth and thinkers, I felt of their admiration and strong desire for acquiring more knowledge, as they were inquiring whether there was a new book to be published.

Praising Allah and thanking Him for this success, I implored Him for more grace and guidance, and relied upon Him for preparing this book that I introduce for the Muslim researchers, revolving around the same axis of the three former books, hoping that it be of benefit for the educated and truth-seekers, so that they can recognize that the targetted community which is called (the Imāmiyyah Shī'ah), is in fact the delivered community (*al-firqah al-nājiyah*). And that they (i.e. the Shī'ah) are the true followers of the real Sunnah, with which I mean the Muḥammadan Tradition (Sunnah), that the

Prophet of Islam commenced his mission with it, according to a revelation (*wahy*) from the Lord of all Worlds, since he never speaks of (his own) desire, it is naught save an inspiration that is inspired.

I intend to expound to the honourable readers, the term upon which the Shī'ah's opponents and foes unanimously agreed, as they called themselves (Ahl al-Sunnah wa al-Jamā'ah) meaning (Followers of the Prophetic Tradition and Company). But it is in fact no more than an alleged Sunnah, named by them and their fathers, for which no warrant from Allāh has been revealed, and to which the Prophet Muḥammad (S) is free from obligation.

Many a time lies were ascribed to God's Messenger (S), and his traditions, sayings and acts were prevented from reaching the Muslims with the pretext of fearing they be mixed with God's words, which is not but a baseless plea and as frail as the spider's house. Further many veracious (*ṣaḥīḥ*) traditions have been thrown away with no weight being held for them, and many superstitions and suspicions have become rules being followed and ascribed to him (S) after his demise.

Numerous mean personages, whose villainy and disgrace have been widely known, have become, after the Prophet's lifetime, masters and leaders for the Ummah, for whose errors excuses and justifications are sought and begged.

Whereas many noble dignitaries, whose sublimity and pure origin are known throughout history, have been disregarded, with no attention being paid to them after the Prophet's era, and even they were accused of infidelity (*kufr*) and slandered due to their honourable attitudes. Now glittering and attractive names are there hiding atheism and deviation, and graves are visited while including people of fire (fire-dwellers).

Allāh, the Glorified and Exalted, has very well expressed this, when He said:

"And of mankind there is he whose conversation on the life of this world pleaseth thee (Muhammad), and he calleth Allāh to witness as to that which is in his heart; yet he is the most rigid of opponents. And when he turneth away (from thee) his effort in the land is to make mischief therein and to destroy the crops and the cattle; and Allah loveth not mischief." (2:204,205)

It is no exaggeration to apply the dictum saying: "Had you reflected (upon things) you could have hit the mark." Every truth-seeking researcher must not consider all things as intuitions, but he has to reflect upon them trying, through doubting, to attain to the concealed truth, in which politics has played its role. He must beware not to be cheated neither by superficialities nor by multiplicity, as the Almighty Allāh has said in His Holy Book: *"If thou obeyedst most of those on earth they would mislead thee far from Allāh's way. They follow naught but an opinion, and they do by guess."* (6:116)

Falsehood may disguise under cloak of truth for the sake of misrepresentation and misleading, achieving very often some success due to naivety of people or their good-mindedness towards it, and sometimes due to having supporters, while the truth has no alternative but to forbear and await God's promise to cause falsehood to vanish away, as falsehood is ever bound to vanish.

The best example for this can be found in the Holy Qur'ān, in the story of Jacob and his sons, where it says: *"And they came weeping to their father in the evening. Saying: O our father! We went racing one with another, and left Joseph by our things, and the wolf devoured him, and thou believest not our saying even when we speak the truth."* (12:16,17).

Had they been truthful, they were supposed to say: "You are not believing our saying since we are liars."

Then no choice was left before Jacob, the God's messenger who being inspired, but to surrender to their

falsehood, relying on Allāh with comely patience though being aware of their being liars, when he said: *"Nay, but your minds have beguiled you into something. (My course is) comely patience. And Allah it is Whose help is to be sought in that (predicament) which ye describe."* (12:18).

What else could he do while facing eleven men being of one mind, acting the play of the shirt and blood, and weeping upon their lost brother?

Shall Jacob disclose their deceit and refute their falsehood, rushing toward the pit for taking out his little beloved son, and punishing them then for their horrible deed?

No, this is not to be done but only by the ignorant illiterates who are never guided by God's wisdom, but Jacob is God's prophet whose conduct is that of wise scholars, and about whom Allāh has said: *And lo! he was a lord of knowledge because We had taught him; but most of mankind know not."* His knowledge and wisdom directed him to turn away from them saying: *"Alas, my grief for Joseph! And his eyes were whitened with the sorrow that he was suppressing."* (12:84).

Had Jacob behaved with his sons as we previously said, by taking out his son from the pit, rebuking them for their lie, and punishing them for their crime, their detestation for their brother would have increased to the extent that they might have assassinated their father, which they expressed by saying to their father: *"By Allāh, thou wilt never cease remembering Joseph till thy health is ruined or thou art of those who perish!"* (12:85).

We conclude here that keeping silent is sometimes a commendable behaviour, had it been corruption or perdition entailed by opposing falsehood, or if there being in undisclosed truth a public interest even if not imminent.

From the Prophetic tradition saying: "That who never speaks truth is a dumb devil" this concept has to be apprehended, which is in conformity with reason and God's glorified Book.

By tracing back the Prophet's (S) career we could see him, most the time, keep silent for the interest of Islam and Muslims, as narrated in the *Ṣiḥāḥ* on the Prophet's *ṣirah*, like Hudaibiyyah Peace Treaty, and others.

May God's mercy be upon Amīr al-Mu'minīn 'Alī (A), who kept silent after his cousin's demise (may my father and mother be his ransom), expressing this in his well-known sermon: "Then I began to think whether I should assault or endure the blinding darkness of tribulations wherein the grown up are feeble and the young grow old and the true believer acts under strain till he meets Allāh (on his death). I found that endurance thereon was wiser. So I adopted patience although there was pricking in the eye and suffocation (of mortification) in the throats..."

Had Abū al-Hasan not endured against his right to caliphate, whereat he preferred Islam and Muslims' interest (over his interest), Islam would have never survived after the Prophet's demise as ordained by Allāh and His Messenger (S).

This fact is ignored by most of those who dispute us always concerning the legitimacy of Abū Bakr's and 'Umar's caliphate due to 'Alī's (A) endurance, and rather they add: "Had the Messenger (S) appointed 'Alī as his successor, he (A) would have not endured keeping silent, since it (caliphate) was his right and that who never demands his right is a dumb devil (*shaitān*). This is what they utter and reiterate all the time.

This is definitely a wrong conception that knows naught of truth except what complies with its inclinations and desire, recognizing not the wisdom behind this silence and the consequent interests that are invaluable if compared to the imminent interest resulting from revolting against falsehood that has numerous supporters and backers.

If the Prophet's (S) endurance towards his right during the Hudaibiyyah Day (pact), and his surrender before the provisos of Quraysh and polytheists' falsehood, were

negative to the extent that raised 'Umar's objection saying to the Prophet (S): "Aren't you truly God's Prophet?! Aren't we on the right path and they on the false one? Why do we then give in the lower hand in our religion?"

I say: If his (S) endurance was regarded negative in the eyes of 'Umar ibn al-Khaṭṭāb and most of the other companions of the time, the fact can undoubtedly prove its being positive and for the benefit of Islam and Muslims. Though that interest was not seen so soon, but its positive results were realized after passage of one year, when God's Messenger (S) conquered Makkah without any fighting or resistance, and mankind entered the religion of Allāh in troops, whereat the Prophet (S) summoned 'Umar ibn al-Khaṭṭāb, acquainting him with the fruits of his endurance and the entailed purpose.

The only aim of our presenting these deductions is to express the inevitable reality, that is, while falsehood has supporters and backers it can achieve triumph over truth. Despite that 'Alī (A) is with truth and truth is with him, accompanying him wherever he goes, but he could not find supporters and helpers enough for withstanding Mu'āwiyah and his falsehood, while the latter one gathered many helpers for resisting and defeating the righteousness, since people are slaves of the world and they pay lip-service to faith, as they never like truth and incline toward falsehood, since truth is bitter and hard while falsehood is easy and accessible.

Allāh, the Almighty, has said in His Holy Book. "*Nay, but he bringeth them the Truth; and most of them are haters of the Truth.*" (23:70)

For the same reasons, Yazīd's falsehood triumphed against al-Husayn's (A) truth, and so also did the falsehood of the Umayyad and 'Abbāsid rulers against truth of the Imams of Ahl al-Bayt (A), who all were martyred, keeping silent for the convenience of Islam and Muslims.

Likewise, the Twelfth Imam (A) has adopted

occultation and disappeared for fear from falsehood, and endured till finding supporters and assistants for succouring truth, whereat Allāh will permit his reappearance, making universal the revolution of truth against falsehood, to fill the earth with justice and equity as it was filled with oppression and despotism. In other words, to fill it with righteousness after it was filled with wickedness.

Since most people are haters of the Truth, so they are helpers of falsehood, with only little number is left as lovers of the Truth, being unable to defeat followers of falsehood except by God's succour through miracles. This is recorded in God's Holy Book throughout all battles and wars wherein followers of truth gathered against followers of falsehood, as it says: *"How many a little company hath overcome a mighty host by Allāh's leave! Allah is with the steadfast."* (2:249)

Those being steadfast on truth, despite scarcity of its supporters, will be definitely helped by Allāh -- the Exalted -- through miracles, and sending angels sweeping on to fight with them. Truth could never defeat falsehood had not been God's help and direct interference.

This painful reality is experienced nowadays, and the true believers the followers of truth, are helpless, subdued, homeless and afflicted with disasters, whereas followers of falsehood, who disbelieve in Allāh, are ruling over people and controlling their fate and souls. Thus it is not feasible for the oppressed believers to attain victory in their battle against the arrogant disbelievers except by God's help, so many narrations attested that miracle shall appear with the reappearance of al-'Imām al-Mahdī (A).

This is not a call for stagnancy and lifeless waiting, and how can it be so while I mentioned previously that he (A) is not to appear but only with presence of supporters and helpers. Sufficient be for the truthful believers to hold the sound thought of Islam, incarnated in the *wilāyah* (guardianship) of Ahl al-Bayt (A), that is: being committed to

the *Thaqalayn* (two precious assets): God's Book and the Prophet's 'Itrah (Household), to be among the followers and helpers of the Awaited al-Mahdī (best benediction and peace be upon him and his fathers).

I utter this, seeking God's forgiveness if mistaken as most people think, and right as seen by a few people, neither heeding the blame of the majority, nor boasting of flattery of the minority, as long as I seek pleasure of Allāh, His Messenger and that of the Imams of Ahl al-Bayt (A).

But people's pleasure is unattainable, since they never be pleased but with what they like, and never incline but towards their desires, which are miscellaneous, as mentioned in the Qur'ān: *"And if the Truth had followed their desires, verily the heavens and the earth and whosoever is therein had been corrupted..."* (23:71)

If most of the people turn away from the Truth, to the extent leading them to slaying God's messengers, opposing the truth that does not go along with their desires, as Allāh the Almighty has said: *"Is it ever so, that, when there cometh unto you a messenger (from Allāh) with that which ye yourselves desire not, ye grow arrogant, and some ye disbelieve and some ye slay?"* (2: 87), so no wonder that I be insulted or cursed by some who could never endure the truth with which I acknowledged in my previous books. They, failing to refute me with argument and scientific proof, resorted to slandering and revilement as the ignorant usually do.

I will never submit to compromises, nor to intimidation, nor to temptation, and I shall defend God's Messenger and his Progeny (may God's benedictions be upon them all), hoping to entertain their pleasure to be among the triumphant. My success is but with Allāh, upon Him I depend and unto Him I return (in penitence).

Muhammad al-Tijānī al-Samāwī
al-Tūnisi

TO KNOW THE SHĪ'AH

If we intend to talk about the Shī'ah' without any fanaticism or affectation, we should say: They are the Islamic sect that follows the guide of and imitate the Twelve Imams of the Prophet's Household, 'Alī and his sons, taking from them all the jurisprudential (*fiqhī*) matters including *'ibādāt* (worships) and *mu'āmalāt* (transactions), preferring no one to them except their grandfather the message-bearer, God's Messenger — Muḥammad (S).

This is the real and brief definition of the Shī'ah, leaving aside what the promulgators of disconcerting news and fanatics claim that the Shī'ah are enemies of Islam, or that they believe in 'Alī's prophethood and his being the message-owner, or that they are related to 'Abd Allāh ibn Saba', the Jew.

I have come across numerous books and articles in which their writers do their utmost to charge the Shī'ah with impiety and being out of the Islamic denomination (*millah*).

But their utterances are only a baseless fabrication and an obvious lie with no supporting argument or proof, presenting nothing more than reiterating the discourses of their ancestors, the enemies of Aḥl al-Bayt (A) and the open opponents who seized the affairs of the Ummah, ruling it with force and suppression, chasing the Prophet's Household (*'Itrah*) and their followers (Shī'ah), exposing them to a savage campaign of homicide and homelessness and insulting them by all (bad) nicknames.

Among these nicknames that are mostly mentioned in

the books of Shi'ah's enemies, we can refer to the title '*al-Rāfidah*' (those who reject) or *al-Rawāfiḍ*. At first blush it will come to the reader's mind that they (Shi'ah) have rejected the rules of Islam and never applied them, or that they have rejected the message of Prophet Muḥammad (S) and denied it.

The fact is other than this, and the real reason behind calling them *Rawāfiḍ*, is that the first rulers of Banū Umayyah and Banū al-'Abbās, with their sycophants from evil-minded '*ulamā*' (scholars), tried to defame the Shi'ah with this name, since they first followed the guide of 'Alī (A) and rejected the caliphate of Abū Bakr, 'Umar and 'Uthmān, and secondly because they refused all the rulers of the Umayyads and 'Abbāsids outright.

These rulers and their stooges tried hard to blink the facts for the Ummah, through the help of some composers (of traditions) from among the Companions, showing that their caliphate was legitimate since it was by God's commandment, and they were disseminating among people that the Almighty's saying: "*O ye who believe! Obey Allāh and obey the Messenger and those of you who are in authority...*" (4:59), that it was revealed in their right, and they are meant in it as being those who are in authority, whose obedience is obligatory upon all Muslims. They have even hired some who narrate falsely from God's Messenger (S) that he said: "Whoever goes out of the sultān's obedience and dies, his death is the death of ignorance", so no Muslim has the right to revolt against the ruler.

Thus it is to be known that the Shi'ah have been targetted by the rulers because they refused holding allegiance to them (rulers), regarding their rule as an usurpation of the right of Ahl al-Bayt (A). The rulers tried, throughout history, to mislead the public that the Shi'ah reject Islam, and rather they attempt to destroy and annihilate it, as indicated by some writers and historians from the formers and latters claiming to be knowledgeable.

Should we return to the trick of obscuring truth by falsehood, we would recognize the difference between that who wants to destroy Islam and that who wants to destroy the despotic corrupt government whose acts are against Islam.

The Shi'ah have not rebelled against Islam, but they revolted against the tyrannical rulers, aiming at restoring the right to its owners, for establishing foundations of Islam by a just ruler. Anyhow, what we got from the previous researches in the books: 'Then I was Guided', 'To be with the Truthful' and 'Ask Those Who Know' that the Shi'ah represent the delivered sect, due to their faith and commitment to the *Thaqalayn*: God's Book and the Prophet's (S) '*Itirah*' (Household).

Doing justice to the equitables, we can say that some of the Sunnī scholars admit this reality, as can be noticed in the Book '*Lisān al-'Arab*' by Ibn Manzūr, where he says in defining the Shi'ah:

"And the Shi'ah are a group of people who love what the Prophet's Progeny love and patronize them"; and after reviewing this statement from the book, Dr. 'Abd al-Fattāh 'Āshūr says:

"If the Shi'ah were those who love what the Prophet's Progeny love and patronize them, so who from among the Muslims will refuse to be a Shi'i?!"

Now we witness the decline of the age of fanaticism and inherited hostility, and the advent of the era of light and freedom of thought, so the learned youth are recommended to be vigilant, read the Shi'ah books, communicate with them and converse with their scholars to recognize truth from its gate. How long have we been deceived by honeyed words and disturbing news that fail to withstand before argument and proof.

The world today is at the disposal of all, and the Shi'ah can be found everywhere on this globe, so it is not right for the researcher about the Shi'ah to inquire about them their

enemies and opponents, who disagree with them with regard to creed. What can such an inquirer expect from such people to tell him about their foes since the outset of history?

The Shī'ah are not an underground cult, keeping its beliefs from all except those who are affiliated to it, but rather its books and beliefs are spread all over the world, its religious schools (*hawzāt 'ilmiyyah*) are for all knowledge-seekers, and the Shī'ah scholars organize seminars, lectures, debates and conferences, and call for an agreement and for uniting the Islamic Ummah.

I am certain that should the equitables from among the Islamic Ummah investigate the subject seriously, they would be guided towards the truth after which nothing is there but misguidance, since that which prevents them from reaching (the truth) are the partial publicity media and false rumours used by enemies of the Shī'ah, or an incorrect conduct by some of common people of the Shī'ah.²

Most often to remove one suspicion or eliminate a false superstition is enough to see one who was once an enemy of the Shī'ah, has become one of them.

In this respect I can recall the story of the Shāmī man who was misguided by the mass media at that time. On entering the Medina to make a pilgrimage to the Holy Prophet's (S) tomb, he saw a man of veneration and dignity, riding his horse, surrounded by a group of his comrades, under his command.

The Shāmī was astonished to see a man having all that awe and magnification in Shām more than Mu'āwiyah, so he questioned about his identity, and the reply came that: He is al-Hasan ibn 'Alī ibn Abī Tālib. Then he said: Is this man the son of Abū Turāb, the Khārijite? After that he indulged in insulting and slandering al-Hasan, his father and his household.

Thereat al-Hasan's companions unsheathed their swords trying to kill him (Shāmī), but al-'Imām al-Hasan (A) stopped them, got down of his horse, and being gracious to

him, he told him: "It seems you are a stranger here O brother?" The Shāmī replied: "Yes, I am from Shām, and of the followers of Amīr al-mu'minīn and master of Muslims Mu'āwiyah ibn Abī Sufyān". The Imam welcomed him again saying: "I invite you to be my guest". But the Shāmī refused this invitation, so al-'Imām al-Hasan insisted on him until he surrendered to his request. Then the Imam kept serving and being kind to him all the days of hospitality. In the fourth day signs of regret and repentance were seen on the face of the Shāmī, toward what he did against al-Hasan ibn 'Alī (A), asking himself how could he abuse and insult him while he (al-Hasan) receives him with kindness, pardon and hospitality. At that time he came to himself and besought al-Hasan (A) to forgive him for his mischief, whereat the following conversation was held between the two, with the presence of al-Hasan's companions:

Al-Hasan: Have you read the Qur'ān O brother?

Al-Shāmī: I commit the whole Qur'ān to memory.

Al-Hasan: Do you know who are the Ahl al-Bayt from whom Allah has removed uncleanness, and whom He cleansed?

Al-Shāmī: They are Mu'āwiyah and household of Abū Sufyān.

Those present were surprised and amazed, but al-Hasan (A) smiled and said to him: I am al-Hasan ibn 'Alī, my father is the cousin and brother of God's Messenger, my mother is Fāṭimah al-Zahrā' the lady of all women of the worlds. My grandfather is God's Messenger the master of prophets and messengers, My uncle is Hamzah the doyen of martyrs, and so also is Ja'far al-Ṭayyār. We are the Ahl al-Bayt whom Allah, the Exalted, has cleansed and whose love He has imposed upon all Muslims. Allah and His angels sent their benedictions upon us, commanding the Muslims to pray upon us. I and my brother are the two masters of the youth of Paradise inhabitants.

When al-'Imām al-Hasan enumerated the virtues of Ahl al-Bayt, and acquainting him with the truth, al-Shāmī has

been enlightened, whereat he wept and started to kiss al-Hasan's hands and face, presenting apology for the mischief he did for him, saying: "By Allāh, Who there is no God save Him, I entered al-Madīnah seeing no one more detestable than you on earth, whereas I depart it realizing that no one on earth is dearer to me than you. Now I come near to Allah, the Exalted, through your love, affection, following you and proclaiming antipathy against your enemies".

Thereat al-'Imām al-Hasan turned his face toward his companions, saying:

"You intended to kill him while being innocent, since had he known the truth he would have never opposed it, and most Muslims in Shām are such, since if they recognize the truth they shall follow it. Then he recited the Almighty Allāh's saying: *"The good deed and the evil deed are not alike. Repel the evil deed with one which is better, then lo! between whom and thee there was enmity (will become) as though he was a bosom friend."* (41:34)

Unfortunately this is the fact being ignored by most people. It may be seen that someone contracts the enmity of truth and opposes it for several years, until he some day comes to know that he was mistaken, whereat he hastens toward repentance and seeking forgiveness, which is an obligation upon every man, as it is said: "Returning to truth is a virtue".

But the real misfortune lies in that those who oppose and fight truth for wicked aims, mean life and concealed grudges, while they can expressly witness and sense it.

About such people, Allāh the Glorified and Exalted has said: *"Whether thou warn them or thou warn them not, it is alike for them, for they believe not"*. (36:15)

So wasting time and painstaking for such people are all in vain, but we should sacrifice everything for the equitables, the truth-seekers who take pains to attaining it, about whom the Almighty Allāh has said: *"Thou warnest only him who followeth the Reminder and feareth the Beneficent in*

secret. To him bear tidings of forgiveness and a rich reward." (36:11)

I call those enlightened among the Shī'ah everywhere, to dedicate some of their time and funds for the sake of acquainting all the sons of Islam with truth, since the Imams of Ahl al-Bayt have not been confined solely for the Shī'ah, but they are Imams of guidance and lights for darkness for all Muslims.

Should the Imāms of Ahl al-Bayt remain unknown for Muslim commoners ('Āmmah), especially the learned of the Sunnis (Ahl al-Sunnah wa al-Jamā'ah), the burden of responsibility before God would be shouldered by the Shī'ah.

So also all the Muslims will be answerable had people remained disbelievers and atheists, recognizing not God's straight religion brought by the lord of apostles Muḥammad (S).

TO KNOW AHL AL-SUNNAH

The Sunnites (Ahl al-Sunnah) are the major Islamic sect that constitute three-quarters of Muslims of the world, and their references and authorities for verdict (*fatwā*) and imitation (*taqlīd*) are the Imāms of the four Islamic schools (*madhāhib*): Abū Hanīfah, Mālik, al-Shāfi'ī and Ahmad ibn Hanbal.

Later on another cult ramified from them called the Salafites (Salafiyyah), that has been revitalized by Ibn Taymiyyah who was called Mujaddīd al-Sunnah (Revitalizer of the Sunnah). Then another branch emerged called Wahhābism, which was innovated by Muḥammad ibn 'Abd al-Wahhāb, and this being the school of Saudi Arabia.

All these schools call themselves "Ahl al-Sunnah", adding sometimes to it the word 'al-Jamā'ah' to become "Ahl al-Sunnah wa al-Jamā'ah".

Through historical research it can be concluded that whoever is affiliated to what they call the Guided Caliphate (Rāshidah), or the Guided Caliphs (al-Khulafā' al-Rāshidūn) who are: Abū Bakr, 'Umar, 'Uthmān and 'Alī,³ admitting their leadership whether in their era or during the contemporary age, is called a Sunnī from "Ahl al-Sunnah wa al-Jamā'ah".

Whoever rejects this caliphate, considering it illegitimate and emphasizing on establishment of the text (*naṣṣ*) on the (the caliphate of) 'Alī Ibn Abī Ṭālib, is a Shī'ī from the rejectors (Ahl al-Rafd).

We get to know also that all the rulers, from Abū Bakr and up to the last caliph from Banū al-'Abbās, are pleased and in full agreement with the Sunnīs, being rageous

and avengeful against those who followed 'Alī ibn Abī Ṭālib, acknowledging him, and after him his sons, to caliphate.

Based on this, 'Alī ibn Abī Ṭālib and his followers (Shī'ah) were not only countable persons as seen by 'Ahl al-Sunnah wa al-Jamā'ah', but as if this term has been laid down to be against 'Alī and his Shī'ah. In my opinion, this is the main reason for dividing the Islamic Ummah after the Prophet's demise into Sunnah and Shī'ah.

By reviewing the analysis of causes and exposing the hidden facts according to the trustworthy historical sources, we can say that this division emerged directly after the Prophet's demise, when the affair was settled down with Abū Bakr's seizing power, being supported by the majority of the companions, and opposed by 'Alī (A), Banū Hāshim and a few others of the Ṣaḥābah (Companions), who were mostly from *mawālī*.

It is self-evident that the ruling authority has removed these people ('Alī and his followers), dismissing them (from power), considering them dissidents of Islam, and doing all its utmost to paralyze their opposition through resorting to all economical, social and political means (of pressure).

It is known that 'Ahl al-Sunnah wa al-Jamā'ah' today, cannot realize the political dimensions that played their roles in those ages, and the extent of hostility and animosity created by these malignant roles, after isolating and separating the most magnificent dignitary ever known throughout history after the Prophet Muḥammad (S). At present Ahl al-Sunnah wa al-Jamā'ah presume or think that everything was all right and going on according to the Book (Qur'ān) and the Prophetic Tradition (Sunnah) during the reign of the Guided Caliphs, and that they resembled angels, respecting each other with no any grudges, covetousnesses and evil intentions. For all this we see them reject whatever the Shī'ah utter concerning the companions in general and al-Khulafā' al-Rāshidūn in particular.

It seems as if Ahl al-Sunnah have never come across the history books written by their scholars, being sufficed only with the statements of flattery and admiration they hear from their ancestors in respect of all the Companions, particularly al-Khulafā' al-Rāshidūn. Had they opened their hearts and sights, going into their history and tradition books, seeking the truth and for recognizing the right from the wrong, they would have changed their belief, not only in the Ṣaḥābah but in most of the rules that they regarded right, while they being in fact otherwise.

Through this modest effort, I try to expound to my brothers, Ahl al-Sunnah, some of the facts with which history books are replete, extracting for them, very briefly, the express texts that refute falsehood and demonstrate the truth, hoping this will be the effective remedy for the scatterness and divergence among Muslims, leading for uniting them and mending the fences among them.

The Ahl al-Sunnah I know today are neither so fanatic nor obstinate, nor against al-'Imām 'Alī and Ahl al-Bayt, rather they love and respect them, but at the same time they love and revere the enemies of Ahl al-Bayt, following them as guides and examples as "all of them are implorers from Allāh's Messenger".

The Sunnis never act according to the rule that says: Loyalty must be for Allāh's true friends (*Awliyā'*) and freedom be from Allāh's enemies, but they show affection to everyone, and accept Mu'āwiyah ibn Abī Sufyān as they accept 'Alī ibn Abī Tālib.

They have been dazzled by the glistening title (Ahl al-Sunnah wa al-Jamā'ah), not knowing its mysteries and intrigues laid down by Arab sagacious men. Had they known one day that 'Alī ibn Abī Tālib represents the true Muḥammadan Sunnah and its gate through which they can enter, and that they have disagreed with him and so did he, they would have retreated their stance and embarked on

investigating the matter seriously, whereat you could not find Ahl al-Sunnah but true followers (Shī'ah) for 'Alī (A) and the Messenger (S). Therefore it is inevitable to disclose the great plot that played the most dangerous roles in displacing the Muḥammadan Sunnah, substituting it with *Jāhili* innovations, that led to Muslims' degeneration, and retirement of the straight path and their scattering, and emergence of discord among them, leading then to accusing one another with impiety, and fighting each other. This being the real cause for their scientific and technological backwardness, which paved the way for their being occupied and invaded, leading consequently to their despisement, humiliation and dissolution (by other people).

After presenting this brief survey for defining the Shī'ah and Sunnah, we should draw the attention that the title 'Shī'ah' does not necessarily indicate opposition to the Sunnah, as is thought by common people when they boast by saying 'We are Ahl al-Sunnah', meaning that others are against the Sunnah. This notion has never been accepted by the Shī'ah, who believe that they alone are holding fast to the true Prophetic Sunnah, since they have entered it from its gate, that is 'Alī ibn Abī Tālib, other than whom no gate is there, and in their view getting access to the Prophet is not feasible but through him ('Alī).

As usual, in being neutral to attaining to truth, we should go by the dear readers step by step, surveying with him some historical events, furnishing him with the proof and evidence indicating the Shī'ah's being the true Ahl al-Sunnah, as the book title reads.

Afterwards we give him freedom to choose and comment as he likes.

FIRST INCIDENT THAT DIVIDED MUSLIMS INTO SHĪ'AH AND SUNNAH

This incident being the dreadful and dangerous stance by 'Umar ibn al-Khaṭṭāb and most of the Companions towards God's Messenger (S), when he (S) intended to write to them the letter that can safeguard Muslims against deviation and astrayal.⁴ But they opposed him strongly and rudely, showing no reverence for his sublime status, and rather accusing him with obscenity and hallucination, claiming that they being sufficed with Allāh's Book, no need for the Messenger's writing.

Through this incident that Ibn 'Abbās has called 'misfortune of Muslims', we come to realize that the majority of the Ṣaḥābah reject the Prophetic Sunnah saying: "We suffice with God's Book".

Whereas, on the other side, we find 'Alī (A) and his followers of the companions who were called (*Shī'at 'Alī*) by the Prophet (S), as being obedient to the Prophet's commandments without any objection or dispute, considering all his sayings and acts as an obligatory Sunnah to be followed exactly like God's Book. The Qur'ān expressly said: "*O ye who believe! Obey Allāh, and obey the Messenger...*" (4:59) 'Umar ibn al-Khaṭṭāb's *Sīrah* (career) is known for all Muslims, and his stances in opposing the Prophet during all stages of his life, are well-known.⁵

Further, 'Umar was naturally believing in not to adhering the Prophetic Sunnah, demonstrating this expressly through his rules when he became (*Amīr al-mu'minīn*) and was exerting his opinion against the Prophetic texts (*nusūṣ*), and even against the express Divine Texts, prohibiting what Allāh made lawful, and making lawful what Allah prohibited.⁶

As usual, his followers and supporters followed his

suit, and those who admired him, the former and the latter ones, have been following his suit and his good heresies as they call.

Through the following researches you shall see that they abandon the Prophet's Sunnah and follow 'Umar's Sunnah.

SECOND INCIDENT BEHIND NON-ADHERENCE TO PROPHETIC SUNNAH

The second incident was their (followers of 'Umar) refusal to join Usāmah's army, that was mobilized by the Prophet (S) himself, ordering them to move under Usāmah's command, two days before his (S) demise. Their disagreement was so intense that they even resorted to vilifying and criticizing the Prophet (S) since he gave leadership to a young fellow of 17 years, having no experience.

Abū Bakr, 'Umar and some companions remained behind the army with the pretext of managing the caliphate affairs, despite the Prophet's damnation against whoever refuses to join Usāmah.⁷

In respect of 'Alī (A) and his followers, the Prophet (S) settled the dispute by not appointing them to the army, for making the atmosphere clear and free from those opposing and contradicting God's commandment, so that when they return from the Battle of Mu'tah the matter should have been established for 'Alī (A) as desired by Allāh and His Messenger, as regards the successorship after the Prophet (S).

But this fact was recognized by the Arab sagacious men from Quraysh, so they refused departing al-Madīnah, and lingered themselves until the Messenger passed away, whereat they confirmed their affair as they preplanned, by dismissing whatever called for by the Prophet (S), i.e. they rejected the

Prophetic Sunnah.

Thus it becomes explicit for us and for every researcher that Abū Bakr, 'Umar, 'Uthmān, 'Abd al-Rahmān ibn 'Awf and Abū 'Ubaydah 'Āmir ibn al-Jarrāh had been rejecting the Prophetic Sunnah, exerting their opinions for acquiring worldly interests and seizing the caliphate at any cost even if it be disobeying Allāh and His Messenger (S).

While 'Alī (A) and the Companions who followed him were adhering the Prophetic Sunnah, carrying it into effect in full. During this tribulation we witnessed 'Alī (A) following the Prophet's will, to arrange for his washing, shrouding, performing prayer upon him and burying him. Thus 'Alī (A) has fulfilled all the Prophet's orders, without caring for anything, despite his pre-knowledge that the others have hurried towards the Saqīfah to elect one of them for caliphate post. Though it was feasible for him to do the same act for frustrating their conspiracy, but his respect for the Prophetic Sunnah and its application necessitated his staying beside his cousin (S), even at the cost of losing the caliphate.

A halt, though short, should be made here to observe the great morality that 'Alī inherited from al-Muṣṭafā (S). While 'Alī (A) renounces caliphate for the sake of applying the Sunnah, others refuse the Sunnah for the sake of gaining the caliphate.

THIRD INCIDENT THAT PROJECTED SHĪ'AH VERSUS SUNNAH

This incident was represented by the perilous stance adopted by most of the Companions in the Saqīfah, in which they expressly contradicted the Prophetic texts in appointing 'Alī (A) for the post of caliphate, and were attended by all of them on al-Ghadīr Day after the farewell pilgrimage (*Hijjat*

al-Wadā').

Despite the difference between the Emigrants (*Muhājirūn*) and Helpers (*Anṣār*) concerning the caliphate, but they finally agreed upon deserting the Prophetic texts, and introducing Abū Bakr for caliphate even at the cost of taking lives, and they have prepared to kill anyone intending to oppose them though being the nearest in kinship to the Prophet (S).⁸

This incident has also demonstrated that the overwhelming majority of the Ṣahābah have backed Abū Bakr and 'Umar in rejecting their Prophet's Sunnah and substituting it with their *ijtihādāt*, as they are supporters of *ijtihād*.

On the other side, it projected the minority of Muslims, who clung to the Prophetic texts, and refused allegiance to Abū Bakr, who were represented by 'Alī and his followers (Shī'ah).

Thus the Islamic society witnessed, after the mentioned three incidents, the exposure of the identity of the two rival groups or parties, one of them respecting and applying the prophetic Sunnah, and the other refuting and obliterating it, intending to replace it with exerting its opinion (*ijtihād*) that tempts most people, making them desire for seizing power or participating in it.

The first Sunnī party was headed by 'Alī ibn Abī Tālib and his followers, while the second *ijtihādī* party was headed by Abū Bakr, 'Umar and most of the Companions.

The second party, led by Abū Bakr and 'Umar, did its utmost to destroy and break the first party's might, engineering for this purpose several schemes to exterminate the opposing party, including:

First: Secluding and Paralyzing the Opposition Economically

The first initiative adopted by the ruling party was depriving the opponents from all resources of provision and

finance. For instance Abū Bakr and 'Umar have determined to dismiss Fāṭimah's (A) peasants from Fadak,⁹ considering that land as a property for all Muslims, and not seclusively owned by Fāṭimah (A) as ordained by her father (S).

They also deprived her from her father's inheritance claiming that the prophets do not leave any inheritance, besides depriving her from the share of *khums* (one-fifth) which was dedicated for God's Messenger and his Household (Ahl al-Bayt), since charities being forbidden for them.

Thus 'Alī (A) has become economically paralyzed due to losing Fadak land, that was usurped from him, from which he was gaining huge profits, and was also deprived from his cousin's inheritance which is one of his wife's rights, besides cutting the share of *khums* from him. So 'Alī (A), his wife and children became in need of someone able to provide their sustenance and clothe them, the case which was exactly expressed by Abū Bakr when he said to al-Zahrā (A): "Yes you are entitled to take the *khums*, but I shall determine it as done by God's Messenger, so I won't let you starve nor be in need of dress".

As mentioned before, most of the Companions that followed 'Alī (A) were poor bondmen, who could not constitute any danger for the ruling party, as people incline toward that who is rich, and despise the poor one.

Second: Secluding and Paralyzing the Opposition Socially:

The ruling party embarked on secluding the opposing party, led by 'Alī ibn Abī Ṭālib, socially, aiming at causing their decline.

The first thing done by Abū Bakr and 'Umar was smashing the psychological and sentimental barrier, prompting all the Muslims toward venerating and dignifying the kinship to the Holy Prophet (S).

If 'Alī (A), being the Prophet's cousin and the master

of the pure Progeny, had so many opponents among the Companions, who were jealous of him because of that which Allāh of His bounty has bestowed upon him, besides the hypocrites who were lurking for him, so how it be with Fāṭimah (A), who was the only Prophet's daughter that succeeded him among his Ummah, being the mother of her father as the Messenger (S) used to call her, and the lady of all women of the worlds. She has been respected and glorified by all Muslims due to the status she had near her father, and the traditions he uttered regarding her virtues, honour and purity.

Despite all this, we noticed how Abū Bakr and 'Umar intended to bring to the ground this respect and veneration in the eyes of people, so 'Umar ibn al-Khaṭṭāb came to her house, holding a firebrand, and surrounded it with fire-wood, swearing to burn the house with whoever is inside, if they do not go out for swearing allegiance to his comrade (Abū Bakr).

About this incident, Ibn 'Abd Rabbih says in his book *al-'Iqd al-farīd*:¹⁰

"But 'Alī, al-'Abbās and al-Zubayr stayed inside Fāṭimah's house until Abū Bakr sent to them 'Umar ibn al-Khaṭṭāb to bring them out of the house, telling him: "If they refrain fight them". So he ('Umar) came holding a fire-brand, intending to burn the house with them, whereat Fāṭimah stood before him saying: "O Ibn al-Khaṭṭāb, have you come to burn our house?"

He replied: "Yes, unless you enter into what the Ummah entered".

If Fāṭimah al-Zahrā', the lady of all women of the worlds, as mentioned in the *Ṣiḥāḥ* of "Ahl al-Sunnah wa al-Jamā'ah", and her two sons who are the masters of the youth of heaven-dwellers, and the Prophet's aromatic plant (*rayḥānah*), being despised and belittled to the extent that 'Umar openly swears to burn their house upon them should they refuse to acknowledge Abū Bakr as a caliph, shall it remain then any respect or reverence in other people's hearts

toward 'Alī ibn Abī Tālib, who was detested and envied by most people, and who became, after the Prophet's demise, the head of the opposition, having nothing of vanities of the world, to be liked by people?

Al-Bukhārī relates, in his *Ṣaḥīḥ*, that Fāṭimah (A) demanded from Abū Bakr her inheritance left by God's Messenger, from which Allāh has bestowed over him, with Fadak, and what is left from *Khums* of Khaybar. She was encountered with Abū Bakr's refusal to pay her anything, so she became angry and forsook him, never talking to him till her death. Throughout her life after the Prophet (S) that lasted for six months, Abū Bakr was never allowed to enter her room, until she passed away, where her husband 'Alī (A) buried her at night. When She was alive, 'Alī (A) used to receive people, but after her demise he disguised himself from people, so he sought to hold compromise and allegiance to Abū Bakr, while he never held allegiance during those months.¹¹

Al-Bukhārī and Muslim claim (in their books) that the ruling party managed in imposing economical and social seclusion upon 'Alī, and defaming him in people's eyes, to the extent that he disguised himself from people, and was coerced to reconcile and acknowledge Abū Bakr.

Al-Bukhārī's expression "Alī disguised himself from people" presents an express evidence showing the great grudge and hatred faced by Abū al-Ḥasan (peace be upon him) after his cousin's and wife's demise, that he was even abused and slandered by some Companions while walking with them, so he has disguised himself from people due to the abomination he witnessed from them.

Our intention of this chapter is not just citing events, and the injustice done to 'Alī (A), but is in fact to disclose the bitter and painful truth, that is the bearer of the Prophetic Sunnah's standard and the gate of the Messenger's knowledge has become deserted, whereas the supporters of exerting the opinion (*al-ijtihād bi al-ra'y*), who reject the Prophetic

Sunnah, are in power, being backed by most of the Companions.

Third: Secluding the Opposition Politically:

Despite the severe siege imposed on the opposition, beside usurping their financial rights and secluding them from the Islamic society, until people turned their faces away from 'Alī ibn Abī Tālib, as mentioned before, the ruling party never sufficed with all these measures, but it embarked on secluding him ('Alī) politically, alienating him from all state devices, not allowing him to occupy any government post, beside not assigning him any responsibility. While they have appointed those released from bondage (*tulaqā'*) and debauchees from Banū Umayyah, who fought against Islam throughout Prophet's (S) lifetime, al-'Imām 'Alī (A) was secluded and kept away from the political arena throughout twenty-five years, in which Abū Bakr, 'Umar and 'Uthman ruled. And at the time when some governors from the Companions were accumulating funds and hoarding up gold and silver on account of Muslims, 'Alī (A) was earning his living through labouring hard by watering the Jews' date-palms.

Thus the gate of knowledge, the pontiff of the Ummah and Sunnah-bearer remained home-imprisoned, whose value was unknown but for some oppressed people, numbering no more than hand-fingers, who were following him, being guided by his guidance and faithfully committed to him.

Al-'Imām 'Alī tried, during his caliphate, to restore people to the Qur'ān and the Prophetic Sunnah, but faced failure, because people sided with 'Umar's *ijtihād*, and most of them cried out in the mosque: Oh (alas) 'Umar's Sunnah (*Wā Sunnata 'Umarāh*).

The conclusion we get from all this is that, 'Alī and his followers held fast to the Prophetic Sunnah, working for

reviving it, and never abandoning it, whereas the rest of the Ummah followed the heresies of Abū Bakr, 'Umar, 'Uthmān and 'Ā'ishah calling them the "good heresies".¹²

This being not just a claim, but a reality upon which all Muslims have concurred, stating it in their *Ṣiḥāh* (veracious references), and was recognized by every researcher and equitable (*munsif*).

Al-Bukhārī himself testifies that al-'Imām 'Alī has been a memorizer of the Qur'ān, knowing all its rules, and was the first one to compile it. Whereas neither Abū Bakr, nor 'Umar, nor 'Uthmān were learning Qur'ān by heart, or knowing its rulings.¹³ The historians mention that they heard 'Umar's saying (for seventy times): "Had 'Alī not been there 'Umar would have perished", and also Abū Bakr's saying (to 'Alī): "I could not live in a time whereat you are not present O Abū al-Hasan"... and concerning 'Uthmān you can say what you like.

PROPHETIC SUNNAH BETWEEN REALITIES AND FANCIES

Although 'Umar ibn al-Khaṭṭāb, is considered by Ahl al-Sunnah as one of the inspired and of the knowledgeable Companions, if not the most knowledgeable one absolutely, according to the narration they brought out in their *Ṣiḥāh*, that the Prophet gave him the remainder of his drink, being interpreted into knowledge (*ilm*), but he testifies against himself his being unaware of much of the Prophetic Sunnah and being occupied with trading in markets.

Al-Bukhārī narrates in his *Ṣaḥīḥ*, in the chapter: The proof is upon whom who said: "The Prophet's rulings were apparent, and some people have not missed seeing the Prophet and Islam's affairs", and says: "Abū Mūsā asked permission to see 'Umar, but on finding him busy he returned, then 'Umar said: I think I heard the voice of 'Abd Allāh ibn Qays, let him in, and he was summoned to enter, whereat 'Umar asked him: "What prompted you to do what you did?"

He replied: "We were ordered to do this". 'Umar said: "Can you bring an evidence, or otherwise I shall do so and so with you (punish you)". So he went to the Helpers (Anṣār), where they said: only the juniors among us can give witness, so Abū Sa'īd al-Khudrī stood up and said: "We have been ordered to do so". Then 'Umar said: "I have not seen this from the Prophet (S), doing transactions in markets kept my attention away of this",¹⁴

COMMENTARY: THERE ARE WITTY SAYINGS IN THIS STORY NEED TO BE MENTIONED

First: The matter of taking permission is common in Islam, being a Prophetic Sunnah known by all strata of people, and people have been taking permission to see the Prophet (S), being one of Islam's etiquette and glorious deeds.

This narration signifies that 'Umar ibn al-Khaṭṭāb used to have guards and policemen keeping people from entering upon him without taking permission. Abū Mūsā asked permission to enter upon him three times, but he never allowed him in, so he went back. However his ('Umar's) assistants and followers from Banū Umayyah, trying to show he was better and superior to the Prophet (S), said that he has been sleeping on the road-edge without guards, until it was said in his right: You have done justice, so you could sleep (in rest). Sometimes people dared to say that he was more just than the Prophet (S) since the Prophet has had bodyguard, (while he has not), otherwise why it was said: Justice died away with 'Umar?!

Second: This narration tells us about the rudeness and roughness with which 'Umar ibn al-Khaṭṭāb was known, and the way he was treating people without any justification.

An evident example for this is when Abū Mūsā al-'Ash'arī, being one of the great Companions, infers the Prophet's tradition in respect of asking permission, and 'Umar says to him: By God I shall inflict pain on your back and bowels, unless you bring who can testify your claim.¹⁵

Was there any justification for insulting Abū Mūsā, charging him with falsehood and threatening him with painful beating, just because of a narration he cited from God's Messenger (S), until Ubayy ibn Ka'b has, after confirming the tradition's veracity -- said: O Ibn al-Khaṭṭāb, do not be a torment for the Companions of God's Messenger (S).¹⁶

I can never see any justification other than 'Umar's stubbornness in most of the affairs, that when he is faced with any objection by God's Book or the Prophet's Sunnah, he loses his temper and resorts to threatening, the behaviour that made many Companions hide the truth though knowing it, as in the case of 'Ammār ibn Yāsir when he confronted 'Umar with the Prophetic Sunnah in the matter of *tayammum* (rubbing face and hands with soil in absence of water), he was faced with 'Umar's threatening, whereat he said: If you like I shall not talk about this issue.¹⁷

There are many evidences about 'Umar's preventing the Companions from narrating the Prophetic traditions, from Abū Bakr's reign, particularly during his caliphate that lasted for more than ten years, in which he burned all the collected Prophetic traditions and prevented the Companions from narrating them, imprisoning some of them because of that,¹⁸ the act which was done by Abū Bakr before him and by 'Uthmān after him.

So how is it said then that the Caliphs have been ruling according to the Prophetic Sunnah, whereas this Sunnah got nothing from them except burning, preventing and obscurity?!

Third: This narration indicates that 'Umar ibn al-Khaṭṭāb has been most often absent from attending the Prophet's meetings and listening to his discourses, being indulged in merchandise through markets.

Therefore he missed most of the Prophetic traditions, that were known by the elect and public of the companions, including even their boys. This being testified by the Helpers' saying, when Abū Mūsā took refuge with them seeking safety from 'Umar's threatening, as they said: By Allāh only the youngest one amongst us will accompany you. Then Abū Sa'īd al-Khudrī, who was the most junior one, stood up and testified that he heard the Prophet (S) utter that tradition.

This in itself is a degradation for 'Umar who ascended the throne of caliphate, while not knowing the simplest affairs known by the youngest people. What is his position as regards the Messenger's (S) tradition, which says: "While a governor takes charge of people, knowing that there is amongst them someone more knowledgeable than him, thereat he has betrayed Allāh, His Messenger and believers".

How far is 'Umar from heeding such Prophetic traditions, which he rejected during the Prophet's lifetime, being unconvinced with them, and granting himself the right of exerting *ijtihād* against them.

We should refer to Abū Ḥafṣ's confessing his ignorance when being encountered by proof and evidence by some Companions, by saying once: "O 'Umar all people are more knowledgeable (*afqah*) than you even the woman-kind", and another time: "If 'Alī being not there 'Umar would perish", and a third time: "Making deals through markets has kept my attention away from the Prophet's traditions" (said by 'Umar).

At the time 'Umar's attention is kept by making deals through markets away from the Prophetic Sunnah, he is more diverted from the Qur'ān. Once he disputed with Ubayy ibn Ka'b, who was the most famous of memorizers (of Qur'ān), denying his way of reading, claiming that he never heard of it before, thereat Ubayy said to him: "O 'Umar I have been busied with the Qur'ān and you with making deals through markets".¹⁹

So his ('Umar's) business in trade and amusement with doing transactions in markets could be known by all people, not being a secret to be kept from the Companions, particularly those who have been aware of Allāh's Book and His Messenger's Sunnah.

I think he has been suffering a big psychological complex, which is the complex of compound ignorance, as he sees the youngest of Muslims know what he knows not

memorizing that which he cannot memorize. And sees 'Alī beside him, being a youth of less than thirty, whose opinion is approved, thanks to what he learned by heart of the Book (Qur'ān) and Sunnah, with the presence of the Companions, until he ('Umar) is obliged to say: "Had 'Alī not been there, 'Umar would have perished."

Also he faces a woman debating him in the mosque, while he was on tribunal (*minbar*), arguing him with God's Book concerning women's dowry, before all who were present, whereat he says: "All people are more knowledgeable than you O 'Umar! even the woman-kind!".

This in fact was not out of content on his part, as it was a covering over his ignorance, and an attempt to gain the public opinion to his side showing that he was modest, as it is reiterated nowadays by many people.

This complex made 'Umar strive hard for eradicating the Prophetic Sunnah, exerting his opinion against the Book and Sunnah, upon which numerous evidences are there.²⁰

Whoever follows up 'Umar's *sīrah* (career), will find out that he has not been with the Prophet (S), after embracing Islam, but only half the message lifetime, or much less than this.

Here we see him speaking to himself in this respect, saying:

"I and my neighbour from the Helpers were at Banū Umayyah ibn Zayd, which was at the upper part of al-Madīnah, and we were going down to see the Prophet (S) alternately, he was going down one day and I on the other. When it was my turn I would apprise him of what occurred in that day of revelation (*wahy*) and else, and so did he."²¹

His saying: "We were going down to see the Prophet (S) alternately, he was going down one day and I the other", contains an explicit evidence that his lodging was distant from the Prophet's Mosque, so he divided his life into two days: one in which he goes down to see the Prophet, and the other he never goes down, nor takes pains to see him due to remoteness

of distance. Or that the distance was not remote but he goes down to the markets to indulge in dealings and trade.

Had we added to this his saying: "Making deals through markets distracted my attention of the Prophet's traditions" in the case of Abū Mūsā al-'Ash'arī, previously mentioned, following it with Ubayy ibn Ka'b's saying: "O 'Umar I have been busied with the Qur'ān and you with making deals through markets", as said before, we would have been sure that he had not been long enough with the owner of the message (S).

And he might have been absenting God's Messenger (S) even during major occasions in which all Muslims gather, like the days of *'Īd al-Fiṭr* and *'Īd al-'Adhā* (Lesser Bairam and Greater Bairam). So he has started inquiring some Companions, whose attention was not distracted from remembering Allāh and establishing prayer by merchandise or trading, about what used to be recited (from Qur'ān) by the Prophet (S) in *'Īd al-Fiṭr* and *'Īd al-'Adhā*.

Muslim narrates, in his book *Ṣalāt al-'Īdayn*, from 'Ubayd Allāh ibn 'Abd Allāh saying: Once 'Umar ibn al-Khaṭṭāb asked Abū Wāqid al-Laythī about what was God's Messenger (S) reciting (from the Qur'ān) in *al-'Adhā* and *al-Fiṭr*, he replied: He was reading (Qāf. By the Glorious Qur'ān) and (The hour drew nigh and the moon was rent in twain).²²

The same narration is reported by Abū Wāqid al-Laythī.²³

By reviewing the testimony of 'Ubayd Allāh and that of Abū Wāqid al-Laythī, indicating that 'Umar was unaware of the Prophet's (S) reading in the *'Īdayn*, adding to that Ubayy ibn Ka'b's testimony, and his testimony on himself that his mind has been diverted away of the Qur'ān and the Sunnah by making deals through markets, we shall come to know the secrets and enigmas that remained ambiguous and embarrassing for the scholars, like his *fatwā* commanding the

mujnib (one being ritually impure) who cannot find water, ignoring the rules of *tayammum* recommended in the Qur'ān and Sunnah, to leave prayer (unperformed). Added to this his rule concerning *Kalālah*, in which he issued contradicting judgements, despite its being revealed in God's Book, and the elaboration and exposition stated in the Prophetic Sunnah about it. Despite all this, 'Umar could not comprehend it until he passed away.²⁴

Had 'Umar not exceeded his limits, trying to learn and acquire knowledge for uprooting his ignorance, it would have been much better for him, but he thought highly of himself, so he embarked on prohibiting what is ordained as lawful by Allāh and His Messenger, like enjoyment of Hajj (*mut'at al-hajj*), morganatic marriage (*mut'at al-nisā'*), and the share of those whose hearts are to be reconciled; and making lawful what is prohibited by Allāh and His Messenger, like his approval of the triple divorce, and spying on Muslims, and other matters.²⁵

For this purpose he and Abū Bakr strove hard, from the beginning, to prevent narrating, recording and writing down the Prophet's (S) traditions, reaching the extent that they ordered to burn all the Prophetic traditions and *Sunan*, aiming at:

First: obliterating the facts about 'Alī and Ahl al-Bayt, that were uttered by the Prophet (S).

Second: in order that they do not come across, in the Prophetic texts, any objection to the policy they adopted and the rules for which they exerted their opinions.

Third: hiding the fact that 'Umar ibn al-Khaṭṭāb was knowing only a little of the Prophet's Sunnah.

Al-'Imām Aḥmad ibn Ḥanbal, in his *Musnad*, has narrated from Ibn 'Abbās his saying that: 'Umar ibn al-Khaṭṭāb was perplexed as regards doubt in prayer (number of *rak'ahs*), so he asked his servant saying: O boy have you heard from God's Messenger or any of his Companions what

one should do when doubting his prayer?²⁸

What a surprise is 'Umar's case, that he being Muslims' Caliph while not knowing how to amend his prayer, so he inquires from the lads of the Companions about a matter known by common Muslims and the illiterate amongst them even at present. More surprising than this is the Sunnīs' claim that 'Umar was the most knowledgeable among the Companions, so if their most knowledgeable one is in this fashion, then do not inquire about the rest of them.

Remained only a little objection that cannot change their rules and exertions (*ijtihādāt*), nor threaten the interests of caliphate, like the case of asking permission by Abū Mūsā, or inference (*istidlāl*) of Ubayy ibn Ka'b with a reading not known by 'Umar, whereat 'Umar boasts of resorting to confession as he says: "Making deals through markets has diverted my attention of this".

How far is this from 'Alī's saying:

"I had a private entrance upon God's Messenger (S), meeting him twice a day -- once in the morning and the other in the evening"?

These meetings were dedicated only for 'Alī every morning and evening, to which his permanent presence with the Prophet (S) in his public meeting's can be added.

'Alī was the nearest and most intimate private Companion to the Prophet (S) since his birthday. He has been brought up and grown up at his lap, where he has been following him like a weanling child following his mother everywhere, up to Hirā' Cave, during descension of revelation (*wahy*). He sucked the message milk, and was reared on the knowledge of the Prophetic Sunnah since its outset.

So who is more superior to the Sunnah than him, and can anyone else claim the right to it, had the equitables been just and the obstinates resorted to truth?

This is the best evidence that he (A) and his followers (Shi'ah) are in fact the symbol of the Muḥammadan Sunnah,

and its renowned heads. But others who have neither followed his guide, nor trodden in his steps, are much farther from the Prophetic Sunnah, even if they call themselves "Ahl al-Sunnah" out of neglect and imitation.

We will shed more light on this point in the following chapters within the content of this book, God willing.

The Qur'ān says:

"O ye who believe! Guard your duty to Allāh, and speak words straight to the point. He will adjust your works for you and will forgive you your sins. Whosoever obeyeth Allāh and His Messenger, he verily hath gained a signal victory". (33:70,71)

AHL AL-SUNNAH ARE UNAWARE OF THE PROPHETIC SUNNAH

Dear reader, do not be amazed at this heading as you are, thanks to God, treading the path of truth for attaining finally to God's pleasure. Do not let the Satan's whispers, nor self-conceit, nor detested fanaticism overpower you and restrain you from attaining the aspired target, and the missed truth and eternity paradise.

As said before, those who are called "Ahl al-Sunnah wa al-Jamā'ah" admit the caliphate of the Guided Caliphs (al-Khulafā' al-Rāshidūn): Abū Bakr, 'Umar, 'Uthmān and 'Alī. This is known by all people nowadays.

However the bitter fact is that 'Alī ibn Abī Tālib has not been counted by Ahl al-Sunnah among al-Khulafā' al-Rāshidūn, and they never admitted the legitimacy of his caliphate. But he was added to the three Caliphs only very lately, in the year 230 H., during the lifetime of Ahmad ibn Hanbal.

Regarding the non-Shi'ī Companions, caliphs, kings and emirs (princes), who ruled Muslims from Abū Bakr's reign up to the era of the 'Abbāsid Caliph Muḥammad ibn al-Rashīd al-Mu'taṣim, they never recognized the caliphate of 'Alī ibn Abī Tālib at all, rather some of them had been cursing him and never regarding him among Muslims even, otherwise how dare they slander and curse him on tribunals?! We came to know about the policy of Abū Bakr and 'Umar in removing and secluding him, as we said before, then came 'Uthmān who exaggerated in humiliating him more than the first two caliphs, degrading him and rather he once threatened him with deportation, as he deported Abū Dharr al-Ghifārī. When Mu'āwiyah assumed power, he adopted the policy of

slandering and cursing him ('Alī), calling people to do the same, which led the Umayyad rulers to follow suit in every town and village, the act that lasted for eighty years.²⁷

Rather the policy of cursing, defaming and disavowing him and his followers continued much longer, as in the case of the 'Abbāsid Caliph, al-Mutawakkil, whose grudge pushed him to dig out the tombs of 'Alī and al-Husayn ibn 'Alī in 240 H.

Further, al-Walīd ibn 'Abd al-Malik, Amīr al-Mu'minīn in his time, has given a Friday sermon addressing the people saying: "The tradition narrated from God's Messenger: 'You are to me at the same position as Aaron to Moses' is right (*ṣaḥīḥ*), but is perverted (*muḥarraf*), since the Prophet said to him ('Alī): 'You are to me at the same position of Qaron to Moses' so it was mistakenly heard by the listener."²⁸

During al-Mu'taṣim's reign, a number of *zanādiqah*, atheists and *mutakallimūn* multiplied, and the time of the Guided Caliphate has passed away, and people have indulged in marginal problems, beside Ahmad ibn Hanbal's affliction due to his claim that the Qur'ān has become ancient, and people began to follow the religion of their kings believing that the Qur'ān being composed (by Muḥammad).

When Ahmad ibn Hanbal withdrew his former word, fearing al-Mu'taṣim, to find a way out of his affliction, after which he attained fame and became so renowned among narrators of *ḥadīth*²⁹ (tradition) during al-Mutawakkil's reign, only then 'Alī ibn Abī Tālib's name has been added to the Three Caliphs.

Perhaps Ahmad ibn Hanbal was astonished by that number of authentic (*ṣaḥīḥ*) traditions stating the merits of 'Alī (A) and the Prophet (S) which became apparent against the rulers' will, to the extent that he said: "The number of traditions indicating 'Alī's merits has exceeded all other traditions in regard of other people".

Only then 'Alī's caliphate was considered the fourth and acknowledged, after it was denied by them (Ahl al-Sunnah).

Evidence for this Matter:

In *Ṭabaqāt al-Ḥanābilah* -- the famous and *ṣaḥīḥ* book among Ahl al-Sunnah -- it is reported from Ibn Abī Ya'la with the chain of transmission from Wadīzah al-Ḥimṣī that he said:

"I entered upon Aḥmad ibn Ḥanbal after he recognized 'Alī (may God be pleased with him)³⁰ as the Fourth Caliph, then I said to him: O Abū 'Abd Allāh, this being a slander against Ṭalḥah and al-Zubayr! He said: How bad is what you utter, what have we to do with the people's conflict and mentioning it? I replied: May Allāh amend you, we mentioned it only when you made 'Alī the Fourth Caliph, and obligated for him the caliphate and what is obligated for the Imams before him! He said to me: What can prevent me from so doing?! I said: Ibn 'Umar's tradition. He said: 'Umar is superior to his son, as he accepted 'Alī as a caliph, admitting him in the *Shūrā* (six-man council), and 'Alī has called himself Amīr al-Mu'minīn, shall I say that I am not an emir for the faithful?! He said: Then I parted him.³¹

The point we get from this story is that Ahl al-Sunnah have never recognized 'Alī's caliphate, nor admitted its legitimacy, but only after a long time after Aḥmad ibn Ḥanbal, as apparent.

It is expressly manifest that this narrator is the head of Ahl al-Sunnah wa al-Jamā'ah, and their Mutakallim, since they reject 'Alī's caliphate disputing it with 'Abd Allāh ibn 'Umar's tradition -- the *ṣaḥīḥ* of Ahl al-Sunnah -- that was brought out by al-Bukhārī in his *Ṣaḥīḥ*. And since they regard al-Bukhārī's *Ṣaḥīḥ* as the most authentic book after God's Book, so it was incumbent upon them to reject 'Alī's caliphate,

never admitting it.

We have mentioned this tradition in the book "Ask Those Who Know", and reiterate it here for public benefit. In *Ṣaḥīḥ al-Bukhārī* it is narrated from 'Abd Allāh ibn 'Umar that he said: "We were asked to choose the best among people during the Prophet's (S) lifetime, so we preferred Abū Bakr, then 'Umar ibn al-Khaṭṭāb, then 'Uthmān ibn 'Affān (may God be pleased with them)".³²

Al-Bukhārī has also reported in his *Ṣaḥīḥ* another tradition by Ibn 'Umar, more express than the former one, that 'Abd Allāh ibn 'Umar has said:

"During the Prophet's lifetime, we knew no equal to Abū Bakr, then 'Umar, then 'Uthmān, leaving the Prophet's Companions with no preferent."³³

In fact Ahl al-Sunnah have built and based their *Madhhab* (school of thought) in denying 'Alī's caliphate, upon this tradition of which the Prophet has neither view nor relation, but it is fabricated by 'Abd Allāh ibn 'Umar's imagination, corrupt opinions, grudge and known hatred against 'Alī.

Through such traditions, Banū Umayyah gave themselves permission to slandering, cursing, abusing and defaming 'Alī, and all the rulers, from Mu'āwiyah's reign up to Marwān ibn Muḥammad ibn Marwān's era in 132 H., persisted on cursing 'Alī on tribunals, killing whoever followed him or whoever objected their practice".³⁴

Then throughout the 'Abbāsīd State from Abū al-'Abbās al-Saffāh's reign in 132 H., until al-Mutawakkil's reign in 247 H., the practice of denying 'Alī and his followers continued through different and versatile means, according to the circumstances and implications, since the 'Abbāsīd State was established on the ruins of Ahl al-Bayt and their followers. The rulers then have not practised the act of cursing 'Alī openly, when the State convenience necessitated, but they acted more stealthily than the Umayyads, benefitting from the

historical experiment that brought into light the injustice done to Ahl al-Bayt and their followers, and people's sympathy with them.

Thus they ('Abbāsid rulers) acted cunningly for gaining the public opinion to their side, so they came near to Ahl al-Bayt, not out of love or admitting their right, but for the sake of containing the popular revolts erupting in the vicinities of the State, that threatened its very entity and being. An example for the ruler's cunningness can be observed clearly in the way al-Ma'mūn ibn Hārūn al-Rashīd treated al-'Imām 'Alī ibn Mūsā al-Riḍā. When the State controls the affairs and suppresses the home revolts, it goes on to act vigorously at insulting the Imams and their Shī'ah, as done by the 'Abbāsid Caliph al-Mutawakkil, who was known of detesting and reviling 'Alī to the extent that he dug out his and al-Husayn's graves.

That is why we said that Ahl al-Sunnah have not recognized 'Alī's caliphate but only very lately after Aḥmad ibn Ḥanbal's time.

It is true that he was the first one to recognize it, but he failed to convince the traditionists, as mentioned before, due to their following the example of 'Abd Allāh ibn 'Umar, as a long time was required to convince people with Ibn Ḥanbal's idea, that might show the Ḥanbalīs as being equitables and close to Ahl al-Bayt, a merit that distinguishes them from other Sunnī schools, i.e. the Mālikīs, Ḥanafīs and Shāfi'īs, who were contesting for gaining supporters. Thus they had no choice but to accept and adopt the idea.

With the lapse of time, all the Sunnīs accepted Aḥmad ibn Ḥanbal's idea, recognizing 'Alī as the Fourth Caliph and obligating for him the respect and obedience obligated for the Three Caliphs.

Can't this be regarded as the clearest evidence that Ahl al-Sunnah were among those who declared hostilities against 'Alī, striving for defaming him?

Someone may ask: How can this be true while we

today observe Ahl al-Sunnah love 'Alī and accept him?

We reply: Yes, it is right, with passage of a long time, and after the demise of Ahl al-Bayt Imams, leaving nothing to frighten the rulers and threaten their government, beside the decline of the dignity of the Islamic caliphate, that was dominated by the Mamālik, Moguls and Tatars, and Muslims, due to frailty of religion, began to be indulged in art, delight, amusement (*lahw*), debauchery, wine-drinking and bondmaids (*jawārī*), succeeded by people who neglected prayer (*ṣalāt*) and pursued lusts, for whom *ma'rūf* (decency) became *munkar* (indecent) and vice versa, and corruption prevailed on earth and sea. Only then Muslims began to lament their ancestors, chanting their glories and remembering their old days, calling them the golden ages. Since the best age in people's eyes was the age of Ṣaḥābah as they have conquered lands, expanding thus the Islamic kingdom East and West, and for whom Chosroes and Emperors surrendered, so they recognized and were pleased with all Ṣaḥābah including 'Alī ibn Abī Ṭālib. If Ahl al-Sunnah regard all Ṣaḥābah as just ('*ādil*), so it will not be possible for them to deny 'Alī and regard him not included among the Ṣaḥābah.

Had they taken him out, their reality would have been come to light and disclosed for every rational man and researcher, so they overlaid facts for the public, showing that he was the Fourth of the Guided Caliphs and the gate of the city of knowledge (may God be pleased with him and may God grant him honour).

We ask them: If you believe in his being the gate of the city of knowledge, so why do not you follow him in the affairs of your *Dīn* (religion) and life?

Why have you abandoned the gate deliberately and imitated Abū Ḥanīfah, Mālik, al-Shāfi'ī, Ibn Ḥanbal and Ibn Taymiyyah, who cannot be his equal neither in knowledge nor in conduct, nor in virtue and honour. How far is the soil from chandelier, and how far is the sword from scythe, and how far

is Mu'āwiyah from 'Alī if you discern?

All this being apart from all texts narrated from God's Messenger (S), obligating upon all Muslims to follow after him, the example of al-'Imām 'Alī and imitate him. Someone from among the Sunnah may say: 'Alī's virtue, history and *jihād* for Islam's sake, abundant knowledge, great honour and *zuhd* (asceticism) are known by all people, and even Ahl al-Sunnah know 'Alī and love him more than the Shī'ah (as many of them reiterate today).

We address ourselves to these people and question them: So where have you been³⁵ and where have your ancestors and scholars been when 'Alī was being cursed on tribunals for hundreds of years? We have never heard, nor have been told by history that anyone of them has denied or prevented this act, nor has been slain because of his loyalty and love for 'Alī. We have not found, nor will we find, any of the Sunnī scholars doing this, but they were very close to the sultāns, emirs and governors, holding allegiance and obedience to them, and furnishing them with a verdict (*fatwā*) calling for killing the Rāfidah who follow the guide of 'Alī and his Progeny. Such people are present even in our contemporary time.

The Christians persevered on declaring hostility against the Jews throughout centuries, regarding them as culprits, charging them with the responsibility of killing (crucifying) Jesus Christ. But with lapse of time the Christians grew weak, suffering decline in their beliefs, as most of them adopted the school of atheism, and the church was neglected due to the antagonistic stance it adopted against knowledge and scholars ('*ulamā*'). On the other side, the Jews grew stronger and more momentous and expansive as they occupied the Arab and Islamic territories by force, extending their dominion toward East and West, and establishing the statelet of Israel, whereat the Pope John Paul II held a meeting with the Jews' pontiffs, acquitting them of the charge of murdering Jesus Christ.

AHL AL-SUNNAH AND OBLITERATING THE SUNNAH

In this chapter we intend to expound an important point, into which every researcher should go deep, to find out without any obscurity that those who call themselves "Ahl al-Sunnah" have nothing to do with the prophet's Sunnah whatsoever. That is due to the fact that they, or rather their ancestors from among the Companions, and their al-Khulafā' al-Rāshidūn, whose example they follow, and with whose love and loyalty they approach to Allāh, have adopted a negative attitude towards the Prophetic Sunnah, to the extent that they have burned the Prophet's traditions, preventing people from writing them down or conveying them.³⁶

In addition to the previously expounded subject, we ought to disclose the vile conspiracy that was hatched against the purified Prophetic Sunnah, aiming at preventing its spread and nipping it in the bud, and substituting it with the rulers' heresies and exertions of opinions (*ijtihādāt*) as well as the Companions' views and interpretations.

The former rulers have adopted the following measures:

First: Composing false traditions supporting their belief calling for preventing the writing down of the whole Prophetic Sunnah and the honourable traditions.

Muslim reports, in his *Ṣaḥīḥ*, from Haddāb ibn Khālīd al-'Azdī, from Hammām, from Zayd ibn Aslam, from 'Atā ibn Yasār, from Abū Sa'īd al-Khudrī that he heard God's Messenger (S) say:

"Do not write (anything) from me, and whoever has written from me other than the Qur'ān, has to scratch it out, and narrate from me without any objection..."³⁷

The purpose of composing this tradition is to justify what Abū Bakr and 'Umar have done towards the Prophetic traditions, written and recorded by some Companions, but it came very late after the era of al-Khulafā' al-Rāshidūn, and its fabricators were unaware of the following points:

a) Had this *ḥadīth* (tradition) been said by the Prophet (S), the Companions who have written from him, would have adhered his order and scratched it out before being burned by Abū Bakr and 'Umar, many years after the Prophet's demise.

b) Had this *ḥadīth* been *ṣaḥīḥ*, then it could have been used by Abū Bakr and 'Umar for justifying their order to prevent writing down of *ahādīth*, and have struck them out, while those Ṣaḥābah who wrote them would have apologized, either out of ignorance or forgetfulness.

c) Had it been *ṣaḥīḥ*, it would have been incumbent upon Abū Bakr and 'Umar to strike out the traditions and not burn them.

d) Had it been *ṣaḥīḥ*, so all Muslims from 'Umar ibn 'Abd al-'Azīz's reign till now, would have been regarded as sinners due to disobeying the Prophet's order, headed by 'Umar ibn 'Abd al-'Azīz who had ordered the '*ulamā*' of his time to record and write the traditions, and also al-Bukhārī and Muslim who have attested this *ḥadīth*, and then disobeyed it, writing thousands of *ahādīth* from the Prophet (S).

e) Finally had this *ḥadīth* been *ṣaḥīḥ*, it could have not been missed by the gate of the city of knowledge -- 'Alī ibn Abī Tālib (A) -- who collected and compiled the Prophet's traditions in a *Ṣaḥīfah* (sheet) of seventy cubits (*dhirā'*), calling it *al-Jāmi'ah* (about which elaboration will be given later on).

Second: The Umayyad rulers did their utmost to emphasize that the Messenger of Allāh (S) has not been infallible (*ma'sūm*) from error, and he has been like other human beings who may be mistaken and right, narrating for this several traditions. The purpose of composing these traditions is to assert that the Prophet (S) has been exerting his opinion, committing many errors to the extent that has led some

Companions to correct him. The examples they cite for proving their claim being: the matter of tipping the date-palms, revelation of the verse of *ḥijāb* (Islamic covering), seeking forgiveness for hypocrites, accepting *fidyah* (redemption) from prisoners of (the Battle) Badr, and alike issues that Ahl al-Sunnah wa al-Jamā'ah claim in their *Ṣiḥāḥ*, believing them to be ascribed to the owner of the message (upon whom and whose Progeny be the best benediction and peace).

Here we like to ask Ahl al-Sunnah the following question:

If this be your practice, and this be the way you believe in the Messenger of Allāh (S), how then you allege to be committed to his Sunnah while it is considered by you and your ancestors as a non-infallible Sunnah, and rather not known or written even?*

We oppose these allegations and lies and refute them by proofs from your own books and *Ṣiḥāḥ*.*

Al-Bukhārī reports in his *Ṣaḥīḥ*, from *Kitāb al-'Ilm* "*bāb kitābat al-'ilm*", from Abū Hurayrah that he said: "None of the Prophet's Companions narrated more traditions from him than I did, except 'Abd Allāh ibn 'Amr, who used to write them down and I have not written".*

This narration bears out that a number of the Companions of the Prophet (S) used to write down his traditions, and had Abū Hurayrah been narrating from the Prophet (S) more than six thousand traditions orally, then 'Abd Allāh ibn 'Amr ibn al-'Ās exceeded this number in writing. So Abū Hurayrah confesses this fact since 'Abd Allāh ibn 'Amr used to write the traditions, and there have been undoubtedly numerous Ṣaḥābah who used to write the Prophet's traditions, but were not mentioned by Abū Hurayrah due to their not being so famous of abundantly narrating from him (S).

Should we add to these people al-'Imām 'Alī ibn Abī Tālib, who has been promulgating, from over the *minbar* (tribunal), a *Ṣaḥīfah* (sheet) calling it *al-Jāmi'ah* (all-

inclusive), in which he compiled the Prophet's traditions that people badly need, and which have been inherited by the Imams of Ahl al-Bayt (peace be upon them), and talking about them most often.

Al-'Imām Ja'far al-Sādiq (A) said:

"We (Ahl al-Bayt) have a *Ṣaḥīfah* whose length is 70 cubits, dictated by the Messenger of Allāh (S) and written by 'Alī's hand, containing all rules of lawful (*ḥalāl*) and unlawful (*ḥarām*) aspects, and all matters and issues needed by people even a bit of scratch".⁴¹

Al-Bukhārī himself has referred, in several chapters of his *Ṣaḥīḥ*, to this *Ṣaḥīfah* held by 'Alī (A), but he has, as usually known about him, mutilated many of its characteristics and contents.

Al-Bukhārī also has said in his *Ṣaḥīḥ* in "*bāb kitābat al-'ilm*" (writing of knowledge):

"It is reported on the authority of al-Shi'bī, from Abū Juhayfah that he said:

I asked 'Alī: Do you (Ahl al-Bayt) have a book?

He replied: No, except the Book of Allāh, if it can be apprehended I shall give it to a Muslim man, or I shall give whatever is in this *Ṣaḥīfah*.

He said: I asked him: What does this *Ṣaḥīfah* contain?

He replied: It contains: intellect (*'aql*), redemption (setting free) of a prisoner of war, and that a Muslim is not to be killed (as a retaliation) for killing a *kāfir* (infidel)".⁴²

In another place in *Ṣaḥīḥ al-Bukhārī* it is also reported from him as saying:

"On the authority of al-'A'mash, from Ibrāhīm al-Taymī, from his father, from 'Alī that he said: "We have nothing except the Book of Allāh and this *Ṣaḥīfah*, that is taken from the Prophet (S)".⁴³

Once again it is reported from al-Bukhārī, in his *Ṣaḥīḥ*, saying:

"On the authority of Ibrāhīm al-Taymī, from his father that he said: 'Alī has once addressed us saying:

"We have no book to read except God's Book and whatever is in this *Ṣaḥīfah*".⁴⁴

Al-Bukhārī reports in another chapter of his *Ṣaḥīḥ*, saying:

On the authority of 'Alī (may God be pleased with him) that he said: "We have not written from the Prophet (S) other than the Qur'ān and what this *Ṣaḥīfah* contains."⁴⁵

It is reported also by al-Bukhārī in his *Ṣaḥīḥ* that he said:

On the authority of Ibrāhīm al-Taymī, from his father that he said: "Once 'Alī (may God be pleased with him) addressed us, giving a sermon on a *minbar* made of bricks, holding a sword upon which a *Ṣaḥīfah* was hung, and said: "By God we possess no book to read except the Book of Allah and what this *Ṣaḥīfah* contains."⁴⁶

Al-Bukhārī has not reported what al-'Imām Ja'far al-Sādiq has said that the *Ṣaḥīfah* has been called *al-Jāmi'ah* since it gathered all the *ḥalāl* and *ḥarām* (rules), containing whatever people need even a bit of scratch, with the dictation of the Messenger of Allāh (S) and handwriting of 'Alī ibn Abī Ṭālib. He (al-Bukhārī) summarized it once by saying: "It contains: intellect (*'aql*), redemption (setting free) of a prisoner of war, and that a Muslim is not to be killed (as a retaliation) for killing a *kāfir* (infidel)", and another time by saying: "'Alī has promulgated it and it had: the teeth of camels, and it had: al-Madīnah is the sanctuary of..., and it had: *dhimma* (obligation) of Muslims is one... and it had: whoever follows the guide of people without the permission of his masters (*mawālī*)..."

This is no more than falsification and darkening over facts, otherwise can reason conceive that 'Alī writes only these four phrases and hangs them on his sword, so as to be stuck to him while orating from the *minbar*, making them the second

reference after God's Book, and telling people that: We have not written from the Prophet (S) except the Qur'ān and what is (written) in this *Ṣaḥīfah*??!

If Abū Hurayrah's 'aql (intellect) be bigger than that of 'Alī ibn Abī Tālib, since he has committed to memorize one hundred thousand traditions from the Messenger of Allāh (S) without being written?

How surprising is the case of these people, who accept one hundred thousand traditions from Abū Hurayrah, who has not accompanied the Prophet (S) but only for three years, and being illiterate, and at the same time allege that 'Alī, being the gate of the city of knowledge, from whom all the Ṣaḥābah learned and acquired different sciences and branches of knowledge, has been holding a *Ṣaḥīfah* containing four traditions that remained stuck to him from the Prophet's lifetime until his caliphate time, so as to ascend the *minbar* while they being hung on his sword? It is greatly hateful a word uttered by them, surely what they say is but a lie.

It can be said that what is reported by al-Bukhārī is sufficient for the researchers and those who have intellect ('uqalā'), when he mentioned that in it (*Ṣaḥīfah*) there is 'aql (intellect). This is a good evidence that the *Ṣaḥīfah* contains numerous things that are relevant to the human intellect and Islamic thought.

We do not intend to establish proof upon what is there in the *Ṣaḥīfah*, as Makkah dwellers know better its mountain passes (routes), and the householders are better aware of what the house contains. Ahl al-Bayt have said that the *Ṣaḥīfah* contains all that is needed by people concerning *ḥalāl* and *ḥarām* (rules) even the most minute point.

What concerns us in this research is that the Ṣaḥābah were writing the Prophet's (S) traditions, and Abū Hurayrah's saying that 'Abd Allāh ibn 'Amr was writing the Prophet's traditions, with 'Alī's saying: "We have written nothing from the Prophet other than the Qur'ān and what is (written) in this

Ṣaḥīfah", constitute together a decisive proof that God's Messenger has never forbidden the writing down of his traditions, but on the contrary (he has ordered to do so). The *ḥadīth* reported by Muslim in his *Ṣaḥīḥ* (that the Prophet said): "Do not write anything from me, and whoever has written from me other than the Qur'ān has to strike it out", is a false *ḥadīth* fabricated by the Caliphs' supporters for the sake of attesting and justifying the act produced by Abū Bakr, 'Umar and 'Uthmān when they burned the Prophetic traditions and prevented promulgation of the Prophetic Sunnah. Our certainty that the Prophet (S) has never forbidden the writing down of traditions from him, but rather he ordered to do so, will be intensified and confirmed by the *ḥadīth* narrated from 'Alī, who was the closest of all the people to the Prophet, when he said: "We have not written from the Prophet other than the Qur'ān and what this *Ṣaḥīfah* contains", which has been attested by al-Bukhārī.

Should we add to this tradition reported from al-'Imām Ja'far al-Sādiq that "*al-Ṣaḥīfah al-Jāmi'ah* has been dictated by the Messenger of Allāh and has been written by 'Alī (A)", we would come to the conclusion that the Prophet (S) has commanded 'Alī (A) to write.

Dear reader, in order to eliminate the least doubt you may have, I cite the following:

Al-Hākim in his *Mustadrak*, Abū Dawūd in his *Ṣaḥīḥ*, al-'Imām Aḥmad in his *Musnad* and al-Dārimī in his *Sunan*, have all reported a very significant *ḥadīth* about 'Abd Allāh ibn 'Amr to whom Abū Hurayrah referred, as was writing from the Prophet, in this form:

It is reported that 'Abd Allāh ibn 'Amr has said: I used to write down whatever I heard from the Messenger of Allāh (S), but Quraysh forbade me by saying: Why do you write whatever you hear from the Prophet (S), while he (S) being a human being speaking in rage and content?

'Abd Allāh said: So I stopped writing, and then I

mentioned this to the Prophet (S) who referred to his mouth saying: "Write down, by Him in Whose hands is my soul, nothing has come out from it (his mouth) except the truth."⁴⁷

From this *ḥadīth* we come to know that 'Abd Allāh ibn 'Amr used to write whatever he was hearing from the Prophet (S), and he was not forbidden by the Prophet but by Quraysh, but 'Abd Allāh would not like to disclose the names of those who forbade him from writing (the traditions), as their act constituted a vilification against the Prophet (S). So he obscured his reply by saying it was Quraysh, meaning of course the leaders of Quraysh from among the Emigrants headed by Abū Bakr, 'Umar, 'Uthmān, 'Abd al-Raḥmān ibn 'Awf, Abū 'Ubaydah, Talḥah and al-Zubayr and whoever followed them.

We can observe also that their forbiddance to 'Abd Allāh occurred during the Prophet's lifetime, the fact that asserts the depth and perilousness of the plot. Otherwise what made those people forbid 'Abd Allāh from writing without consulting the Prophet himself?

Further, it can be inferred from their saying to 'Abd Allāh: "God's Messenger is a human being, that may talk in anger and content", that they were evil-minded towards the Prophet (S), believing him to utter falsehood (*bāṭil*) and judge unjustly, especially during state of rage. And from the Prophet's (S) statement, at hearing prohibition order of Quraysh to 'Abd Allāh and its opinion about him (S), when saying: "Write down (my *ahādīth*), by Him in Whose hand is my soul, nothing has been uttered by it (pointing at his mouth) other than truth", we can conclude another evidence that the Prophet was aware of their suspicion in his justice, and their ascribing to him committing an error and uttering falsehood, so he swore by Allāh that nothing had been uttered by his mouth except the truth.

This being the proper interpretation of the Almighty Allah's saying: "*Nor doth he speak of (his own) desire. It is naught save an inspiration that is inspired*" (53:3,4). We

comprehend also that he is infallible (*ma'sūm*) from committing any error and immune against uttering falsehood. Thus we can irrefutably state that all traditions composed during Umayyads reign indicating the Prophet's non-infallibility, were fabricated and baseless. Also, we can sense from the said *ḥadīth* that the influence of the heads of Quraysh upon 'Abd Allāh ibn 'Amr was so great the he stopped writing as he himself declared: "So I stopped writing", and he remained so till the time when the Prophet (S) himself has interferred to remove the doubts being raised about his infallibility and justice, which most of the time were raised in his (S) presence, as their saying to him expressly: "Are you truly the Prophet of Allah?"⁴⁸ Or: "Are you the one claiming to be a prophet?"⁴⁹ or: "By Allāh he never meant by this oath to please Allāh".⁵⁰

Or like 'Ā'ishah's saying to the Prophet: Your Lord hastens in your love.⁵¹ Or other vile statements expressing their doubt in his infallibility, and their belief that he errs, does injustice, commits mistakes and lies, I seek God's refuge from this.

Our Prophet (S), having the great magnanimity, was so clement and merciful, that he very often strove to eliminate these doubts and suspicions by saying once: "I am no more than a commanded slave", and another time by saying: "By Allāh I am more rightful and pious near God", and another one saying: "By Him in Whose hand is my soul, nothing has come out of my mouth other than truth". Also so often he used to say: "May God shower His mercy upon my brother Mūsā, he was harmed much more than this but he endured patiently".

These vile words that raise doubt about his (S) infallibility and Prophethood, have not been uttered by unknown people or hypocrites, but unfortunately they were uttered by the heads of the Companions and Umm al-Mu'minīn ('Ā'ishah), who were considered by Ahl al-Sunnah wa al-Jamā'ah as an example and a good pattern.

There is neither might nor power but in God, the Sublime, the Tremendous.

The point that multiplies our certainty that the *hadith* "Do not write from me" is a baseless fabricated tradition, and was not uttered by God's Messenger at all, is that Abū Bakr himself used to write from the Prophet (S) some of the traditions, he collected during the Prophet's lifetime, but when he seized the caliphate, it occurred to his mind to burn them for a reason that may not be kept from the researchers.

Moreover his daughter 'Ā'ishah has said: "My father has compiled traditions from God's Messenger, that reached five hundred in number, then he spent his night restlessly. I said: Is he restless due to a complaint or something that reached him. Early morning the next day he said: "O my daughter, bring me all the traditions in your possession". So I handed them to him whereat he burnt them."³²

Once 'Umar ibn al-Khaṭṭāb has addressed people saying: "No one can keep any book with him, only after showing it to me, so that I give my opinion about it". So they thought he would check them for the sake of correcting them to be all congruous, leaving no difference thereat, but when they brought their books he burnt them."³³

Moreover he gave his orders to all governorates that: whoever has anything (of the traditions) should wipe it out."³⁴ This being an express proof that all the Companions in general, whether those residing in al-Madīnah or in other Islamic towns, were keeping books, compiling in them the Prophetic traditions which they wrote during the Prophet's (S) lifetime, but were burnt first by the orders of Abū Bakr and then of 'Umar, while other books in towns were wiped out by 'Umar's commandment during his caliphate."³⁵

Thus it cannot be believed, whether by us or by any mindful man, that the Prophet (S) forbade people from writing the traditions, after we came to know that most of the Companions had kept books of traditions, especially the

70-cubits *Ṣaḥīfah* that was held all the time by al-'Imām 'Alī, and was called by him '*al-Jāmi'ah*', as it included everything.

Since the interests of the ruling authority and dominant policy required obliterating and burning the Prophetic Sunnah, beside preventing people from propagating it, so the Companions supporting this Caliphate adhered and executed these orders, whereat no alternative was left for them and their followers, except exerting the opinion (*ijtihād bi al-ra'y*) or imitating the methods (*sunan*) of Abū Bakr, 'Umar, 'Uthmān, Mu'āwiyah, Yazīd, Marwān ibn al-Ḥakam, 'Abd al-Malik ibn Marwān, al-Walīd ibn 'Abd al-Malik, or Sulaymān ibn 'Abd al-Malik, till the assuming of power by 'Umar ibn 'Abd al-'Azīz, who asked Abū Bakr al-Ḥazmī to write down for him what he committed to memory of the Prophet's (S) *hadith* and Sunnah, or 'Umar's *hadith*."³⁶

Thus we come to know that even during the circumstances permitting the writing of the Sunnah, after it had been obliterated and prevented one century ago, the moderate Umayyad ruler, whom Ahl al-Sunnah attached to al-Khulafā' al-Rāshidūn, had ordered to collect and compile the Prophet's Sunnah beside that of 'Umar ibn al-Khaṭṭāb, as if 'Umar was the partner of the Prophet (S) in his message and Prophethood.

A question arises here is: Why hadn't 'Umar ibn 'Abd al-'Azīz asked the contemporary Imams of Ahl al-Bayt to hand him a copy of *al-Ṣaḥīfah al-Jāmi'ah*, and why hadn't he encharged them with the task of compiling the Prophetic traditions, as they were more knowledgeable than others in regard of their grandfather's *hadith*??

Only the investigators and researchers know the secret behind this.

After being aware of Quraysh's reality and belief in the Messenger of Allāh and his pure Sunnah, can we be assured of the traditions compiled by Ahl al-Sunnah from the Umayyads and their aides, who represent the caliphate of Quraysh?

That what remains clear after all this, is the fact that the ruling authority, throughout all ages of caliphate, has applied *ijtihād* and *qiyās* (analogy) and consulting each other.

As the authorities removed al-'Imām 'Alī (A) away from the arena of society and disregarded him, so it had no warrant against him to burn what he had written during the mission era, with the Prophet's dictation.

History tells us that 'Alī ibn Abī Tālib persisted on keeping the *Ṣaḥīfah*, in which he included all the rules and information needed by people. When he assumed the caliphate he used to hang it on his sword, while addressing people from the *minbar*, acquainting them with its importance.

Narrations have been reported in authentic succession (*tawātur*) from Ahl al-Bayt (A), confirming that they inherited this *Ṣaḥīfah* from their fathers who inherited it from their fathers, giving legal verdicts (*fatwās*) from it in the issues badly needed by their followers in their time.

Therefore al-'Imām Ja'far al-Ṣādiq, al-'Imām al-Riḍā and other Imams have been, all the time, expressing this fact by saying: "We do not give people verdicts according to our opinions, since had we practised this we would have perished, but they (verdicts) are quotations from the Messenger of Allāh (S), being inherited by us one from the other, hoarding and keeping it as people hoard gold and silver".³⁷

Again al-'Imām Ja'far al-Ṣādiq (A) has said: My *ḥadīth* is my father's *ḥadīth*, and his is my grandfather's, his being al-Ḥusayn's *ḥadīth*, and his is al-Ḥasan's, and al-Ḥasan's *ḥadīth* is Amīr al-Mu'minīn's, his is the Prophet's *ḥadīth*, and his *ḥadīth* is the saying of Allāh, (the Glorified and Sublime).³⁸

Through this, the successively transmitted (*mutawātir*) *Ḥadīth al-Thaqalayn* "I am leaving behind two precious things (*thaqalayn*) among you: the Book of Allāh and my Kindred ('*Itrah*), if you hold on to them you will never go astray after me",³⁹ is verily the truth other than which is only misguidance (*dalāl*), and the genuine Prophetic Sunnah will

have no protector or guardian or supervisor except the Pure Imams from the Household of the chosen Prophet (S).

The conclusion reached here is that the Ahl al-Bayt's Shī'ah who held fast to the Kindred ('*Itrah*), are the true followers of the Prophetic Sunnah, and "Ahl al-Sunnah wa al-Jamā'ah" are no more than claimants whose claim is not based on any argument or proof. Praise is Allāh's, Who guided us for this.

SHĪ'AH IN AHL AL-SUNNAH'S PERSPECTIVE

If we exempt some of the contemporary scholars, who were equitable in their writings about the Shī'ah according to the dictation of the Islamic ethics, we can notice the overwhelming majority of them, the earlier and latter, are still writing about the Shī'ah with the mentality of the malevolent Umayyads. Thus you find them wander about everywhere, and utter things unknowingly, with slandering, abusing and fabricating lies and falsehoods against the Shī'ah of Āl al-Bayt, from which they (A) are free, beside charging them with impiety and calling them with bad nicknames, following the example of their ancestors, Mu'āwiyah and his likes, who usurped the Islamic caliphate by force, suppression, trickery, cunningness, treachery and hypocrisy.

The Sunnī scholars write once that the Shī'ah are a sect founded by 'Abd Allāh ibn Saba', the Jew. Another time they claim that the Shī'ah are Magians (*Majūs*) in original, or they are *Rawāfiḍ* (may God's fie be on them), or they are more dangerous for Islam than the Jews and Christians. Once again they allege that they are hypocrites since they apply *taqiyyah* (dissimulation), or they are nihilists (*ibāhiyyūn*) as they permit marriage with *maḥārim* (those kinswomen with whom marriage is *ḥarām*), and deem *mut'ah* (temporary marriage) as lawful while it is *zinā* (adultery). Some others claim that the Shī'ah have a Qur'ān other than the present one, and they worship 'Alī and the Imams among his sons, and detest Muḥammad and Gabriel, and other alike (false) accusations.

Within less than a year another book or a number of books appeared (in the markets), that are written by those '*ulamā*' pretending to be leaders of "Ahl al-Sunnah wa

al-Jamā'ah" through their allegations, while all of their writings are no more than charging the Shī'ah with disbelief (*takfir*), and despiting against them. The justification and motive they give for their practice, being nothing but to satisfy the desires of their masters, whose interest lies in scattering and dividing the Ummah, beside striving to exte minate it. Further, they have no argument and proof to support their writings, except blind fanaticism, concealed grudge and abominable ignorance, beside following the example of their ancestors without setting it to test or investigation or any evidence. They are like parrots, who only reiterate what they hear, and reinscribe whatever was written by the *Nawāṣib* (Ahl al-Bayt's opponents) from among the stooges of the Umayyads, who are still earning their living by writing books in praise and glorification of Yazīd ibn Mu'āwiyah.⁶⁰

So no wonder to see those who glorify Yazīd ibn Mu'āwiyah, embark on slandering and charging with impiety his opponents. If their ancestors -- Yazīd and his father -- managed in the past in buying over their followers through giving them gold and silver abundantly, then millions of dollars, and splendid palaces in London and Paris, with the blue-eyed blondes and wine, can easily purchase the consciences, religion and homelands of their likes at the present time. Had they really been following the Prophetic Sunnah as they allege, they would have learned from his (S) noble morals how to respect others though they follow a creed contradicting their one.

Has not the Prophetic Sunnah said: "The Muslim for the Muslim is like a firm edifice, every part supports the other", and "The Muslim for the Muslim is as one body, if one of its members complains (a pain) all the body will respond to it through wakefulness and fever".

The Prophet (S) has further expressed: "Insulting a Muslim is debauchery and fighting him is infidelity". Had those writers, claiming to be from "Ahl al-Sunnah wa al-Jamā'ah", known the (true) Prophetic Sunnah, they would have not given

themselves permission to charge with impiety anyone who witnesses that there is no god except Allāh and Muḥammad is the Messenger of Allāh, establishing prayer, giving alms (*zakāt*), fasting month of Ramadān, performing the pilgrimage (*hajj*) to the Sacred House (Makkah), and enjoining to good (*ma'rūf*) and forbidding evil (*munkar*).

Since they follow the Umayyad and Qurayshi Sunnah, so they write (their books) with the *Jāhill* (ignorant) mentality, tribal thoughts and racial fanaticism. Thus nothing is to be amazed at its origin, and every pot leaks out what it contains.

The Messenger of Allāh (S) has said what is revealed in the holy Qur'ān: "*Say, O people of the Scripture! Come to an agreement between us and you...*" (3:64)

If they were true followers of the Sunnah, they should call their brothers, the Shī'ah, for an agreement between them.

While Islam invites its enemies, from among the Jews and Christians, toward an agreement for understanding and fraternity, so how about those who worship one God, and whose Prophet and book and Qiblah and fate being one!

Then why do not the '*ulamā*' of Ahl al-Sunnah call upon their brothers, the Shī'ah '*ulamā*', sit together at the negotiation table, and reason with them in the better way, to correct their beliefs, had they (*shī'ah*) been corrupt as they allege?

Why do not they hold an Islamic conference that brings together the '*ulamā*' of the two sects, exposing in it all the disputed issues before all Muslims to recognize the truth from falsehood and slander?

This can be done, especially after knowing that "Ahl al-Sunnah" constitute three quarters of the world Muslims, enjoying material potentials and influence near governments, making this thing so easy and feasible for them, as they possess satellites.

Since "Ahl al-Sunnah wa al-Jamā'ah" are not expected to do so, intending not to have a scientific

confrontation for which the Glorious Qur'ān calls by saying: "*Say: Bring your proof (of what ye state) if ye are truthful*" (2:111), and also: "*Say: Have ye any knowledge that ye can adduce for Us? Lo! ye follow naught but an opinion. Lo! ye do but guess*" (6:148), so, you see them resort always to insulting, defaming, charging with impiety, falsehood, and slander, while knowing that the argument and proof being on the side of their opponents -- the Shī'ah.

I believe that what concerns them is fearing the majority of Muslims may become Shī'ah when realities are disclosed, as actually occurred to some '*ulamā*' of al-'Azhar in Egypt, who gave the reins to themselves to search for truth till they attained to it and were enlightened, repudiating the belief of the (good ancestors) they followed in the past.

The '*ulamā*' of "Ahl al-Sunnah wa al-Jamā'ah" realize this danger that threatens with dissolution their very existence, but when being helpless, some of them even dare to prohibit their followers and imitators from sitting or debating with the Shī'ah, or marrying from them or giving them in marriage, or eating from their slaughtered animals.

That what can be apprehended from their stance, is their being too far from the Prophetic Sunnah, and too close to the Sunnah of the Umayyads, who did their utmost to mislead the Muḥammadan Ummah at any cost, since their hearts have never submitted solemnly for God's remembrance and the Truth He has revealed, but they have embraced Islam only with reluctance.

This fact was clearly expressed by their leader Mu'āwiyah ibn Abī Sufyān, who has slain the most righteous among the Companions just for the sake of seizing power, when he said in his first sermon:

"I have never fought you so that you establish prayer or fast or go on pilgrimage, but I fought you just for ruling over you, and Allāh has granted me this right while you are averse".

The Almighty Allāh has said the truth in the following

verse: Lo! kings, when they enter a township, ruin it and make the honour of its people shame. Thus will they do". (27:34)

AHL AL-SUNNAH WA AL-JAMĀ'AH IN THE SHĪ'AH'S VIEW

After excluding some fanatics from among the common Shī'ah, who view "Ahl al-Sunnah wa al-Jamā'ah" as all being *Nawāṣib* (those who declared hostility against Ahl al-Bayt), the overwhelming majority of their former and latter 'ulamā', still believe that their brothers "Ahl al-Sunnah wa al-Jamā'ah" are victims of the Umayyad intrigue and deception, since they thought well of their good ancestors (*al-salaf al-ṣāliḥ*) and followed their example without any investigation or verification, so they (*salaf*) diverted them of the straight path and separated them from the *Thaqalayn* -- Book of Allāh and Pure Kindred -- who safeguard whoever holds on to them against deviation and ensure guidance for him.

So we most often see them (Shī'ah) resort to compiling (books) for the sake of defending themselves and exposing their beliefs, inviting for equity and an agreement with their brothers "Ahl al-Sunnah wa al-Jamā'ah".

Some of the Shī'ah 'ulamā' have traversed throughout countries and towns, looking for the means necessary for founding Islamic houses and societies with the purpose of rapprochement between the schools of law (*madhāhib*) and trying to reunite them.

Some others have betaken themselves toward the honourable al-'Azhar, the beacon of science and knowledge for Ahl al-Sunnah. They met its 'ulamā', debated them in the best way, and strove for eliminating the grudges, as done by al-'Imām Sharaf al-Dīn al-Mūsawī when he met al-'Imām Salīm al-Dīn al-Bishrī. The result of that meeting and long correspondences between these two men has been the production of the valuable book "*al-Murāja'āt*", which played a

great role in rapprochement among viewpoints of Muslims. Further, success has been the fruit of the efforts of those Shī'ah 'ulamā', in Egypt, when al-'Imām Maḥmūd Shaltūt, the Egyptian Muftī of that time, issued his intrepid *fatwā* (legal verdict), permitting to follow and apply the Ja'farī Shī'ī school, after which this *madhhab* has turned to be a subject among the curricula in al-'Azhar.

Henceforth, the Shī'ah and especially their 'ulamā', persevered on propagating for the Pure Imams of Ahl al-Bayt, and the Ja'farī school, that fully represents Islam. They have compiled in this respect numerous volumes and articles, holding several seminars particularly after the triumph of the Islamic Revolution in Iran, where many conferences have been held in Tehran, under the names "The Islamic Unity" and "Rapprochement among the Schools" (*al-Taqrīb bayna al-Madhāhib*). All these being truthful invitations for discarding hostility and grudges, spreading spirit of Islamic fraternity, and calling Muslims to respect each other.

Once upon a year the "Islamic Unity Conference" invites a number of 'ulamā' and thinkers from among the Shī'ah and Sunnah to participate in it, so they cohabit for a week under the protection of sincere fraternity, eating, drinking, praying, invoking God, exchanging opinions, ideas, and viewpoints with each other.

Had not been the role of these conferences but only making friendship between the hearts, and rapprochement among Muslims, for being acquainted with each other and eliminating all grudges, this would have been an achievement of great benefit and all-inclusive favour, and their fruits will ripen very soon, God-willing.

When anyone enters any of the ordinary Shī'ah houses, not to say the houses of the 'ulamā' and men of letters, he will find in it a library containing, beside the Shī'ah (reference) books, a considerable number of Ahl al-Sunnah's books, while the opposite is true concerning Ahl al-Sunnah, as

when entering their scholars' houses we will never find even one Shī'ī book, but very rarerly. That is why they are unaware of many facts about the Shī'ah, knowing nothing but the lies and false information written by their (Shī'ah's) enemies.

Further we very often notice that the ordinary Shī'ī individual holds information about the Islamic history throughout all its stages, and may celebrate some of its memories and occasions.

Whereas the Sunnī scholar, on the other hand, hardly pays attention or cares for history, since he considers it one of the tragedies he never desired for bringing out and perusing, but they should be neglected and need not being discussed since they hold suspicions about the "good ancestors" (as he thinks). And as he convinced or deluded himself about the justice and honesty of all the Ṣaḥābah, so he would never accept what is written in history books against them.

Due to all this, we find him unable to withstand any constructive debate, based on proof and evidence, so he either resorts to elusion and escapes debating due to his pre-knowledge of being defeated, or he may overcome his emotions and inclinations and indulge himself in discussion and debate, becoming thus a rebel against all his beliefs and converting then to be a follower of Ahl al-Bayt.

The Shī'ah then are the true followers of the Prophetic Sunnah, since their first Imam after the Prophet (S) is 'Alī ibn Abī Ṭālib, who used to live with and breathe through the Prophetic Sunnah. You can perceive this fact through knowing that, when they came to him to acknowledge him as a caliph on condition that he rule according to the conduct (*sīrah*) of the Two Shaykhs (Abū Bakr and 'Umar), he replied decisively: "I will never rule but according to the Book of Allah and His Messenger's Sunnah". 'Alī never wanted or desired for the caliphate, if it being on account of disregarding the Prophetic Sunnah, as it was him who said: "Your caliphate

is to me no more than a goat's sneeze, unless I should establish one of restrictive ordinances of Allah".

His son al-'Imām al-Ḥusayn (A) has also uttered his well-known dictum, which still resounds in the time earshot: "If Muḥammad's religion can never become straight except through giving away my life, O swords take me".

So the Shī'ah view their brothers Ahl al-Sunnah with pity and compassion, seeking for them guidance and deliverance as the reward for guidance, in their view, and, as stated by veracious (*ṣaḥīḥ*) narrations, is better than the world and whatever is therein. The Prophet (S) has told 'Alī (A), when he sent him to conquer Khaybar: "Fight them till they witness that there is no god but Allāh, and Muḥammad is the Messenger of Allāh. If they utter this, their blood and properties will be immune against you, and their reckoning will be with God. If Allāh guides through you one man, it will be superior to whatever over which the sun has risen, or superior to having amenities of life".²

As 'Alī's only concern was guiding people and recovering them towards the Book of Allāh and His Messenger's (S) Sunnah, so also the concern of his followers (Shī'ah) today lies in defending themselves against all charges and falsities, and acquainting their brothers Ahl al-Sunnah with the facts and realities about Ahl al-Bayt (may peace be upon them), guiding them consequently toward the straight path.

The holy Qur'ān has stated:

"In their history verily there is a lesson for men of understanding. It is no invented story but a confirmation of the existing (Scripture) and a detailed explanation of everything, and a guidance and a mercy for folk who believe". (12:111)

INTRODUCING IMAMS OF THE SHĪ'AH

The Shī'ah have devoted themselves to the Twelve Imams of Ahl al-Bayt (A), the first of whom being 'Alī ibn Abī Ṭālib, then comes his two sons al-Ḥasan and al-Ḥusayn and then the Infallible nine descendants and offspring of al-'Imām al-Ḥusayn (A).

The Messenger of Allāh (S) has recurringly defined these Imams to be his successors, explicitly and implicitly, and he even identified them by names, as stated in some narrations reported by the Shī'ah '*ulamā'* and some of the Sunnī '*ulamā'*.

Some from among Ahl al-Sunnah may object these narrations, wondering how could the Prophet (S) disclose the Unseen affairs that still non-existent? While his saying has been stated in the Qur'ān thus:

"Had I knowledge of the Unseen, I should have abundance of wealth, and adversity would not touch me". (7:188)

In reply to this we can say that this holy verse does not deny the Prophet's (S) knowledge of the Unseen absolutely, but it has been revealed as a refutation against the polytheists who asked him (the Prophet) to tell them about the coming of the (destined) Hour, whereas the knowledge of the Hour's proper time is only with Allāh -- *Subḥānahu*.

The Almighty Allah has said in the Holy Qur'ān:

"(He is) the Knower of the Unseen, and He revealeth unto none His secret. Save unto every messenger whom He hath chosen..." (72:26-27)

This implies an evident proof that Allāh -- *Subḥānahu* -- reveals His secret unto His chosen messengers alone, the example for which can be observed in Joseph's (A) saying to his fellow-prisoners:

"The food which ye are given (daily) shall not come unto you but I shall tell you the interpretation ere it cometh unto you. This is of that which my Lord hath taught me..." (12:37)

And also in the Almighty's saying:

"Then found they one of Our slaves, unto whom We had given mercy from Us, and had taught him knowledge from Our presence". (18:65) which is the story of (the Prophet) Khidr who met Moses (A) and taught him the knowledge of the Unseen with which he could not bear.

There used to be full agreement among the Muslims — Shi'ah and Sunnah — that the Prophet (S) had knowledge of the Unseen, and his conduct (*sirah*) contained numerous reports about revelation of the Unseen, as his (S) saying: "Woe unto 'Ammār, he shall be killed by the rebellious band". Also his saying to 'Alī "The most mischievous (*ashqā*) of the latters will smite you upon your head and tinge your beard", beside his saying: "Allāh shall verily reform through my son al-Hasan two great groups", and also his foretelling that Abū Dharr will die alone and driven away, and such other many reports. Added to this his well-known tradition reported by al-Bukhārī and Muslim and all traditionists, in which he said: "The Imams who succeed me are twelve ones, all being from Quraysh", and in some other narrations "all being from Banū Hāshim".

We have proved in the previous books "To be with the Truthful" and "Ask Those Who Know", that the Sunnī 'ulamā' themselves have stated in their *Ṣiḥāh* and *Musnads* the traditions indicating the Imamate of the Twelve Imams, and approved them.

If someone inquires: So why have they abandoned them then and followed the guide of others than them -- the Imams of four schools of law (*madhāhib*), while admitting and approving these traditions??

The reply is thus: The good ancestors (*al-salaf al-ṣāliḥ*) were all supporters of the Three Caliphs produced by the Saqifah: Abū Bakr, 'Umar and 'Uthmān, as their

detestation against Ahl al-Bayt, and their hostility against al-'Imām 'Alī and his sons were inevitable, so they strove, as mentioned earlier, to obliterating the Prophetic Sunnah and substituting it with their exerted opinions (*ijtihādāt*).

The reason for this lies in splitting asunder the Ummah into two sects immediately after the Prophet's demise, so there emerged the good ancestors and those who followed them representing the Ahl al-Sunnah, who constitute the overwhelming majority. On the other hand, there were the small minority represented by 'Alī and his followers, who renounced the allegiance (*bay'ah*), becoming thus from among the discarded and those who earn anger, so they were called Rawāfiḍ (rejectors).

Since Ahl al-Sunnah have been those who domineered the Ummah's fate through centuries, so the Umayyad and 'Abbāsīd rulers have been all supporters and followers of the caliphate school, founded by Abū Bakr, 'Umar, 'Uthmān, Mu'āwiyah^o and Yazīd.

When the caliphate declined and lost its prestige, becoming in the hands of the Mamālik and non-Arabs, with giving permission to inscription of the Prophetic Sunnah, we witnessed the emergence of those traditions which the earlier people did their utmost, in vain, to obliterate and conceal, and these traditions remained as dubious perplexities for them, due to their being incongruous with what they (Sunnīs) believed in.

Some of them (Sunnah) tried to make a congruity between these traditions and their beliefs, and they disguised with having love and passion toward Ahl al-Bayt, so whenever they mentioned the name of al-'Imām 'Alī, they would say: (May God be pleased with him) and (May God grant him honour) for showing people that they are not enemies of the Prophet's Household (Ahl al-Bayt). In fact no one from among the Muslims can expressly disclose his enmity to Ahl al-Bayt, since the latters' enemies are the Prophet's enemies, and this fact makes them out of the pale of Islam, as is explicit for all.

The idea extracted from this, is that the real foes of Ahl al-Bayt have been (*al-Salaf al-Salih*) who were called by their supporters "Ahl al-Sunnah wa al-Jam'ah". The evidence for this becomes clear when seeing them all imitate the four schools that were established by the ruling authority (as we will shortly expound), having nothing of religious rules to refer to the *fiqh* of Ahl al-Bayt or one of the Twelve Imams.

The inevitable fact is that the Shi'ah are the true followers of the Muhammadan Sunnah, as they adhered in all their *fiqh* rules to the Imams of Ahl al-Bayt, who inherited the proper Sunnah from their grandfather, the Messenger of Allāh (S), without foisting into it any of their opinions and *ijtihadat*, or sayings of the Caliphs.

The Shi'ah remained throughout history, adhering sincerely to the texts (*nusus*), rejecting *ijtihad* against *nass*, and believing in the caliphate of 'Alī and his sons, since the Prophet (S) has ordained thus. The Shi'ah call them the vicegerents (*Khulafā'*) of the Prophet, whereas none of them had access to the actual caliphate except 'Alī, and they reject the rulers who seized caliphate outright, since its basis was a slip, may God protect us against its evil, and it was established on the basis of rejection and refutation against Allāh and His Messenger. Further, all who came to power after it, were only dependents on it, as no caliph reached to power but only through being appointed by his antecedent, or through fighting and overcoming and suppression.⁶²

Therefore Ahl al-Sunnah were obliged to acknowledge the Imamate of the pious and debauchee, as they accepted the caliphate of all the rulers even those who were impious among them.

That which distinguished the Imāmiyyah Shi'ah from others, lies in their belief in the *wujub* (obligation) of infallibility of the Imams, and that the great Imamate and leadership of the Ummah cannot be legitimately possessed but by the Infallible Imam, and we cannot find infallible human

beings among this Ummah except those whom Allah has removed uncleanness far from, and cleansed with a thorough cleansing.

INTRODUCING IMAMS OF AHL AL-SUNNAH WA AL-JAMĀ'AH

The Ahl al-Sunnah wa al-Jamā'ah have devoted themselves to the four Imams, the leaders of the known schools of law, who are: Abū Ḥanīfah, Mālik, al-Shāfi'ī and Aḥmad ibn Ḥanbal.

These four Imams have neither been among the Prophet's Companions (Ṣaḥābah) nor the followers (Ṭābi'ūn), and neither has the Prophet (S) recognized or met them, nor have they known or met him. The distance between the eldest of them -- Abū Ḥanīfah -- and the Prophet (S) was more than a hundred years, since he was born in 80 Hijrah and was dead in 150 H. Their youngest, Aḥmad ibn Ḥanbal, was born in 165 H. and died in 241 H. This is in regard to the branches of religion (*Furū' al-Dīn*).

Concerning *Uṣūl al-Dīn* (principles of religion), Ahl al-Sunnah wa al-Jamā'ah refer to al-'Imām Abū al-Ḥasan 'Alī ibn Ismā'īl al-'Ash'arī, who was born in 270 H. and died in 335 H.

These are the Imams of Ahl al-Sunnah wa al-Jamā'ah, for whom they have devoted themselves in respect of principles and branches of religion. Can you see among them one of the Imams of Ahl al-Bayt, or any of the Prophet's Companions? Or has the Prophet (S) introduced any of them or made him a guide for the Ummah?? No, nothing of the sort can be there, and about other things you can talk with no blame.

If Ahl al-Sunnah claim being committed to the Prophetic Sunnah, why have then these schools emerged so late till that era? Where have Ahl al-Sunnah been before the emergence of these schools of law? In what they believed, and to whom they were referring?

How could they devote themselves to men who never lived in the lifetime of the Prophet (S), without even recognizing him, but were born after the occurrence of the sedition, and eruption of fighting among the Companions, in which they killed and charged with disbelief each other, and after the Caliphs interpreted the Qur'ān and Sunnah according to their desires, exerting their opinions as regards them both. Also after Yazīd seized the caliphate, proscribing al-Madīnah for his army to do whatever they desired. So corruption prevailed everywhere, and the best of the Companions who refused to acknowledge him have been killed, and all kinds of debaucheries and vices prevailed everywhere.

So how could a man of reason rely upon such Imams descending from such a human caste, being polluted by the mires of sedition, suckled its blemished milk, and grown up on its cunning and trickish means, which invested them with false knowledge medals. None of them became prominent except those with whom the rulers were pleased, and they were pleased with them.⁴⁶

How could anyone, claiming to be committed to the Sunnah, abandon al-'Imām 'Alī, the gate of the city of knowledge, with al-'Imām al-Ḥasan and al-'Imām al-Ḥusayn, the two masters of the youth of Paradise, and the Pure Imams from the Prophet's Kindred (*'Itrah*), who inherited the knowledge of their grandfather the Prophet (S), and follow imams having no knowledge of the Prophetic Sunnah, but being only a making of the Umayyad policy?

How could Ahl al-Sunnah claim to be followers of the Prophetic Sunnah while disregarding its guardians? Rather how dare they neglect the Prophet's precepts and commandments to cling to the Pure Progeny, and claim then to be followers of the Sunnah?!

Can any Muslim aware of the Qur'ān, Sunnah and Islamic history, doubt that the Shī'ah -- who imitate and follow the guide of the Prophet's *'Itrah*, -- to be the true followers of

the Prophetic Sunnah, and none other than them has any right to claim it?

Everyone can perceive how the facts are reversed, and how politics can demonstrate falsehood as truth and truth as falsehood! The Prophet's followers and *ʿItrah* are called *Rawāfiḍ* and heretics, while the real heretics who disregarded the Prophet's Progeny and Sunnah, and followed *ijtihād* of despotic rulers, are called "Ahl al-Sunnah wa al-Jamā'ah"! How wonderful is this!

I am certain that Quraysh has invented this title, and it is one of its secrets and enigmas. We came to know earlier that Quraysh has forbidden 'Abd Allāh ibn 'Amr from writing the Prophetic Sunnah, with the pretext that the Prophet was not infallible.

Quraysh is in fact a group of certain people having influence, fanaticism and spiritual power among the Arab tribes, being called sometimes by some historians as "*Dahāt al-'Arab*" (meaning sages of Arabs), due to their cunningness and sagacity and superiority in managing the affairs, and are called by others "Ahl al-Hall wa al-'Aqd" (conductors of affairs). They include Abū Bakr, 'Umar, 'Uthmān, Abū Sufyān, his son Mu'āwiyah, 'Amr ibn al-'Āṣ, al-Mughīrah ibn Shu'bah, Marwān ibn al-Hakam, Talḥah ibn 'Ubayd Allāh, 'Abd al-Rahmān ibn 'Awf and Abū 'Ubaydah 'Āmir ibn al-Jarrāh, and others.⁶⁶

They may gather to consult each other and determine in an affair on which they concur, so they make up their minds about it, then they spread it among people so that it become a factual matter and a followed reality, without the people's awareness of the secret behind this.

An example for their cunningness can be found in their claim that Muḥammad was not *ma'sūm* (infallible), and he -- like all other human beings -- may err and commit a mistake, so that they would belittle him and debate him about truth, while knowing it to be truth.

Also their slandering and abusing against 'Alī ibn Abī Ṭālib, and cursing him with the nickname of Abū Turāb, and presenting him to people as the enemy of Allāh and His Messenger.

They also used to abuse and curse the noble Companion 'Ammār ibn Yāsir, by calling him 'Abd Allāh ibn Saba' or Ibn al-Sawdā' (son of the black woman), since he was opposing the (three) Caliphs and inviting people to acknowledge 'Alī as an Imam.⁶⁷

They too used to call the Shī'ah, who supported 'Alī, with the name *Rawāfiḍ*, to blink facts and make people think the Shī'ah rejected Muḥammad and followed the guide of 'Alī.

Further they used to call themselves "Ahl al-Sunnah wa al-Jamā'ah" to cheat the faithful believers of their being committed to the Prophetic Sunnah, against the *Rawāfiḍ* who reject it.

In fact they mean by the word (Sunnah) the ominous heresy that they innovated, of slandering and cursing Amīr al-Mu'minīn, and the Prophet's Household, over the tribunes (*manābir*) of all mosques of Muslims and in all countries, towns and villages. This heresy lasted for eighty years, to the extent that when their orator intended to descend to perform prayer before cursing 'Alī, those present in the mosque would shout: "You have left the sunnah" twice.

When 'Umar ibn 'Abd al-'Azīz intended to substitute this sunnah with the Almighty's saying: "*Lo! Allāh enjoineth justice and kindness, and giving to kinsfolk,...*" (16:90), they conspired against him and killed him, since he has obliterated their sunnah stultifying thus the beliefs of his ancestors who brought him to power. So they slew him by poison at the age of eighty-three, after ruling for only two years, being thus a victim of reformation, since his cousins the Umayyads could never endure his striving to exterminate their sunnah, elevating thus the status of Abū Turāb and the Imams among his sons.

After the decline of the Umayyad State, the power

was seized by the 'Abbāsids who, in their turn, suppressed the Imams of Ahl al-Bayt and their Shi'ah, till the reign of Ja'far ibn al-Mu'tasim who was called "al-Mutawakkil". He was the staunchest enemy of 'Alī and his sons, that his hatred and grudge (against Ahl al-Bayt) pushed him to dig out al-Husayn's tomb in Karbalā', preventing people from visiting his shrine,⁶⁸ granting no one any stipend but only to those abusing 'Alī and his sons.

The episode of al-Mutawakkil with the famous grammarian Ibn al-Sikkīt is known for all, that he killed him in the ugliest way, by extracting his tongue from its rear, when he realized that he was loyally following 'Alī and his Household, whilst he (Ibn al-Sikkīt) was the tutor of his two sons.

Al-Mutawakkil's grudge was so intense that he gave orders to kill every new-born child given the name of 'Alī, since this name was the most hated one to him. Once the poet 'Alī ibn al-Jaham came to al-Mutawakkil and told him: "O Amīr al-Mu'minīn, my parents have been undutiful towards me". Al-Mutawakkil asked him: "Why?" He replied: "Because they imparted on me the name 'Alī, whereas I hate this name and hate whoever holds it". Al-Mutawakkil smiled and granted him a gift.

Further, he used to arrange a gathering in which people would make fun of and humiliate 'Alī. It is inevitable to mention here that al-Mutawwakil, whose hypocrisy and debauchery were proved through his hatred towards 'Alī, was loved by Ahl al-Hadīth, who used to call him Muḥyī al-Sunnah (Revivalist of the Sunnah).

And since Ahl al-Hadīth are "Ahl al-Sunnah wa al-Jamā'ah", so this could be an irrefutable evidence that what they meant by sunnah was nothing but detesting, cursing and proclaiming antipathy against 'Alī, being but an open hostility (*naṣb*).

This can be made clearer by al-Khwārazmī's statement in his book: "Even that Hārūn ibn al-Khayzarān and

Ja'far al-Mutawakkil (upon the Satan not the Beneficent), were not paying anyone except those who would slander Āl Abī Ṭālib, and support the school of Nawāṣib".⁶⁹

It is reported also by Ibn Ḥajar from 'Abd Allāh ibn Aḥmad ibn Ḥanbal that he said: "When Naṣr ibn 'Alī ibn Ṣaḥbān said that the Messenger of Allah (S) took the hands of al-Ḥasan and al-Husayn saying: "Whoever loves me and these two and their father and mother, he will win my position on the Doomsday", al-Mutawakkil ordered to beat him a thousand lashes, until he was about to die, whereat Ja'far ibn 'Abd al-Wāḥid intervened and said to him: "O Amīr al-Mu'minīn, he is from among Ahl al-Sunnah", and insisted till persuading him to release him (Naṣr)".⁷⁰

This is another explicit evidence that Ahl al-Sunnah are the enemies of Ahl al-Bayt, whom al-Mutawakkil hated, and used to kill whoever mentioned any of their virtues, even without being one of their Shi'ah.

Ibn Ḥajar reports also in his book that 'Abd Allāh ibn Idrīs al-'Azdī was a possessor of Sunnah and Jamā'ah and was firm in the Sunnah, well-pleased and 'Uthmānī.⁷¹

Also 'Abd Allāh ibn 'Awn al-Baṣrī said (about him): "He was trustworthy and a man of devotion and firmness in the Sunnah, and severe against the heretics, and Ibn Sa'd said that he was 'Uthmānī".⁷²

It is reported also that Ibrāhīm ibn Ya'qub al-Jūzjānī was *Ḥarīzī al-madhhab* (i.e. following the school of Ḥarīz ibn 'Uthmān al-Dimashqī) who was known of *naṣb* (open hostility against Ahl al-Bayt), and Ibn Ḥayyān said that he was firm in the Sunnah.⁷³

Thus we came to know that open hostility and hatred against 'Alī and his sons, and abusing Āl Abī Ṭālib and cursing Ahl al-Bayt were regarded firmness in the Sunnah, and we realized that the 'Uthmānīs are people of *naṣb* and hostility against Ahl al-Bayt, and are severe against whoever follows the guide of 'Alī and his Progeny. Also they mean by heretics (*Ahl*

al-bida') the Shī'ah that believed in 'Alī's Imamate, since they view this as a heresy due to its disagreement with what the Ṣaḥābah, al-Khulafā' al-Rāshidūn and al-Salaf al-Ṣāliḥ called for, including dismissing him and not recognizing his Imamate and guardianship (*wiṣāyah*).

There are numerous historical evidences for confirming this proof, but what we mentioned, though brief, is sufficient for seekers of research and investigation. The researchers can get much more information if they wish (from other sources).

The Qurān says:

"As for those who strive in Us, We surely guide them to Our paths, and Lo! Allah is with the good". (29:69)

THE PROPHET (S) APPOINTED THE SHĪ'AH IMAMS

Any researcher who studied the Prophetic conduct (*sīrah*) and became aware of the Islamic history, has no doubt that the Prophet (S) himself has appointed the Twelve Imams and determined them to be successors after him and guardians over his Ummah. Their number has been stated in the *Ṣiḥāh* of Ahl al-Sunnah, that they are twelve and all being from Quraysh. This was reported by al-Bukhārī and Muslim and others. Some Sunnī references have reported that he (S) has identified them by names, clarifying that the first Imam being 'Alī ibn Abī Ṭālib, after him his son al-Ḥasan, then his brother al-Ḥusayn and then nine of the descendants of al-Ḥusayn, the last of whom being al-Mahdī.

The author of *Yanābī' al-mawaddah* has reported in his book: "A Jew called al-'A'tal came to the Prophet and said: "O Muḥammad I have some inquiries pressing in my bosom, when I get their replies from you I will embrace Islam at your hands".

The Prophet replied: 'You can ask, O Abū 'Ammārah". Then he put forward his questions, till he said: "You said the truth". Then he said: "Tell me who will be your executor (*waṣī*)? As for every prophet there should be an executor, and our prophet Mūsā ibn 'Imrān has made Yūsha' ibn Nūn as his *waṣī*".

The Prophet (S) said: "My executor is 'Alī ibn Abī Ṭālib, after him my two grandsons al-Ḥasan and al-Ḥusayn, and then nine Imams from the lineage of al-Ḥusayn".

He said: "O Muḥammad, mention their names".

He said: When al-Ḥusayn passes away, comes his son 'Alī, then his son Muḥammad, then his son Ja'far, then his son

Mūsā, then his son 'Alī, then his son Muḥammad, then his son 'Alī, then his son al-Ḥasan, and then his son Muḥammad al-Mahdī, they will be twelve altogether".

Then the author said: Thereat the Jew man converted to Islam, and praised Allah for being guided.⁷⁴ If we go through the Shī'ah books and peruse the facts they contained about this subject, we will find many more examples.

But we are sufficed with the proof that the 'ulamā' of Ahl al-Sunnah recognize the number of the Twelve Imams, being none other than 'Alī and his pure sons.

Our certainty is multiplied by knowing that the Twelve Imams have not been disciples under any of the 'ulamā' of the Ummah, as the historians, Muḥaddithūn and biographers have never narrated that any of Ahl al-Bayt's Imams has acquired his knowledge from some Companions or Tābi'ūn, as it is true in regard of all the 'ulamā' and imams of the Ummah (the Sunnah).

Abū Ḥanīfah has become a disciple under al-'Imām Ja'far al-Ṣādiq, then Mālik became a pupil under Abū Ḥanīfah, then al-Shāfi'i acquired his knowledge from Mālik, and so did Ahmad from Mālik.

The Imams of Ahl al-Bayt had a knowledge talented by Allah, the Glorified, the Exalted, being inherited a father from grandfather, as they were meant by Allah's saying:

"Then We gave the Scripture as inheritance unto those whom We elected of Our bondmen". (35:32)

Al-'Imām Ja'far al-Ṣādiq (A) has once expressed this fact by saying: "How wonderful that people claim of acquiring their whole knowledge from the Messenger of Allah (S), applied it and were guided! At the same time they narrate that we -- Ahl al-Bayt -- have neither acquired his (S) knowledge nor being guided by him, though being his Household and Progeny, in our houses the revelation (wahy) was descended, and from us the knowledge went out to people. Can anyone say that they (Sunnah) had knowledge and were guided, and we

had no knowledge and went astray?!

Yes, how could al-'Imām al-Ṣādiq (A) not be astonished at those who claim having acquired the knowledge from the Messenger of Allah, while they contract the enmity of his (S) Household and the gate of city of his knowledge, from which all should enter? And how couldn't he be surprised by their adopting the name of "Ahl al-Sunnah" whereas they contradict this Sunnah??!

Then the Shī'ah on one hand as history testifies, have been concerned only with 'Alī, supporting him and withstanding against his enemies, fighting whoever fought him and making peace with whoever reconciled him, with acquiring all their knowledge from him. On the other hand Ahl al-Sunnah wa al-Jamā'ah have never followed his guide, nor supported him, but rather they fought him, intending to exterminate him, chasing his sons through killing, imprisoning and scattering, and opposing him in most of the rules through following knowledge claimants, who had no agreement in their opinions and *ijtihādāt* concerning Allah's rules, resorting then to change and modify them according to their desires and as required by their interests.

How couldn't we be surprised today at those claiming to follow the Prophetic Sunnah, while they testify against themselves that they abandoned it since it became a motto for the Shī'ah.⁷⁵ Isn't this surprising?!

The Ahl al-Sunnah are only divergent groups, differed in the rules of Allah and His Messenger, but they agreed upon approving the unfair Saqīfah caliphate, with abandoning and isolating the Pure Kindred ('Itrah).

How could such people allege being Ahl al-Sunnah while they have disobeyed the Prophet's (S) order to hold on to the *Thaqalayn* (two precious assets) -- the Book of Allah and his Progeny ('Itrah) -- despite their reporting and approving of the tradition? They have neither held on to the Qur'ān, nor to the 'Itrah, since by distancing themselves from the Pure 'Itrah

they have abandoned the Qur'ān, as mentioned in the tradition that they (Qur'ān and 'Itrah) will not separate, as announced by the Messenger of Allah when saying: "And the Subtile, the Aware has informed me that they (Qur'ān and 'Itrah) will never separate till they come to me upon the Pond (*Hawd*)."⁷⁴

Why shouldn't we be amazed at people claiming to be Ahl al-Sunnah, while they contradict what is stated in their *Ṣiḥāh* of the Prophet's acts, orders and forbiddings?⁷⁵

If we believe in and approve of the *ḥadīth*: "I am leaving behind among you the Book of Allah and my Sunnah, as long as you hold fast to them you will never stray after me" as narrated by some of the Ahl al-Sunnah, the surprise will be greater and the scandal will be more explicit, since their eminent leaders and Imams have themselves burnt the Sunnah left by the Prophet among them, preventing people from conveying and writing it down, as mentioned earlier.

Once 'Umar ibn al-Khaṭṭāb has expressly disclosed: "The Book of Allah is sufficient for us", which is an explicit refutation against the Prophet (S), and as is known whoever refutes the Prophet is refuting Allah.

This saying by 'Umar ibn al-Khaṭṭāb has been reported by all *Ṣiḥāh* of Ahl al-Sunnah, including *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*. If the Prophet said: I am leaving behind among you the Book of Allah and my Sunnah, so 'Umar said to him: We are sufficed with the Book of Allah and are not in need of your Sunnah. And if 'Umar said in the Prophet's presence: We are sufficed with the Book of Allah, then Abū Bakr emphasized on executing the opinion of his friend through disclosing, when becoming a Caliph: "Do not narrate from the Messenger of Allah anything and when you are asked (about any tradition) you can reply by saying: the Book of Allah is between us and you, you are allowed to do what is deemed lawful in it, and are not allowed to do what is deemed unlawful (*ḥarām*) in it".⁷⁶

How couldn't we be astonished at a people who left

and abandoned their Prophet's Sunnah, substituting it with heresies innovated by them, with no warrant revealed by Allah, and they call themselves and their followers "Ahl al-Sunnah wa al-Jamā'ah"?

But our astonishment will disappear when knowing that Abū Bakr, 'Umar and 'Uthmān were not aware of this title at all, as can be seen through Abū Bakr's saying: "If you acknowledge me with your Prophet's Sunnah, I cannot endure it".⁷⁷

How couldn't Abū Bakr endure the Prophet's Sunnah? Was his (S) Sunnah so impossible that it could not be endured by Abū Bakr?

How Ahl al-Sunnah dare to claim being committed to it, while their first Imam and the founder of their schools couldn't endure it??!

Has not the Almighty Allah said about it: "*Verily in the Messenger of Allah ye have a good example*" (33:21)? He also says: "*Allah tasketh not a soul beyond its scope,*" (2:286). He further said: "*...He hath not laid upon you in religion any hardship...*" (22:78)

Do Abū Bakr and 'Umar believe that the Messenger of Allah has innovated a religion other than the one revealed by Allah, and commanded the Muslims with unbearable acts and tasked them with hardship? Far be it from him to do it, as he used to say: "Bear good tidings and never startle (people) away, make easy and never render difficult, Allah has given you permission, so do not constrain yourselves".

But Abū Bakr's confession that he can never endure the Prophet's Sunnah certifies our belief, that he has innovated a heresy he could endure, being in agreement with his desire, and goes along with the policy of the State he presided over.

Further, 'Umar ibn al-Khaṭṭāb may opine that the rules of the Qur'ān and Sunnah are unbearable, so he decided to abandon prayer (*ṣalāt*) when being ritually unclean and could not find water, giving a legal verdict (*fatwā*) for doing the

same during his caliphate days, being a known fact about him by all — the elect and common people — and was reported by all the traditionists.

Since 'Umar was fond of excessive copulation, and in his regard the Almighty's saying has been revealed: "*Allah is aware that ye were deceiving yourselves in this respect and He hath turned in mercy towards you...*" (2:187), as he couldn't endure abstaining from copulation during fasting time, and due to scarcity of water, 'Umar opined it was easier for him to leave prayer and take rest till the availability of enough water for ritual bathing, whereat he could return to perform prayer.

But 'Uthmān has contradicted the Prophetic Sunnah as is known, until 'Ā'ishah brought out the Prophet's shirt saying: "Uthmān has worn out the Prophet's Sunnah before his (Prophet's) shirt is worn out, till the Companions charged him with contradicting the Prophet's Sunnah and the Sunnah of the Shaykhayn, and killed him for this charge.

In regard of Mu'āwiyah, you can say what you like, as he has opposed and challenged the Qur'ān and the Sunnah. While the Prophet has said: "'Alī is from me and I am from 'Alī, whoever reviles 'Alī is reviling me, and whoever reviles me has reviled Allah",* Mu'āwiyah has indulged in reviling and cursing 'Alī, and moreover he ordered his governors and agents to revile and curse him, deposing and killing whoever refrained from this act.

It is inevitable to know that Mu'āwiyah himself has ascribed the title "Ahl al-Sunnah wa al-Jamā'ah" to himself and his followers, while calling the Shī'ah as the followers of truth. Some historians report that the year in which Mu'āwiyah seized the Islamic caliphate, after al-'Imām al-Hasan's reconciliation, was called *'Ām al-Jamā'ah* (the Company year).

Our astonishment will vanish when apprehending that by the word "Sunnah" Mu'āwiyah and his followers meant nothing but cursing 'Alī ibn Abī Ṭālib, from over the Islamic pulpits (*manābir*) on Fridays and bairams (*a'yād*).

If "al-Sunnah wa al-Jamā'ah" was innovated by Mu'āwiyah ibn Abī Sufyān, so we implore Allah — Subhānahu — to make us die on the heresy of *rafḍ* established by 'Alī ibn Abī Ṭālib and Ahl al-Bayt (peace be upon them).

Don't be amazed of hearing that the heretics and misleaders turned to be "Ahl al-Sunnah wa al-Jamā'ah", while the Pure Ahl al-Bayt Imams turned to be heretics (*Ahl al-bid'ah*).

Herewith 'Allāmah Ibn Khaldūn, one of the renowned Sunnī scholars, dares to say so impudently, after enumerating the Sunnī schools that: "Ahl al-Bayt have excepted themselves and deviated by schools (*madhāhib*) innovated by them, and a *fiqh* (jurisprudence) followed by them alone, and founded it upon their creed (*madhhab*) based on censuring some of the Companions".¹¹

I said from the beginning: "If you reversed the matters you would hit the mark (be right)", when the Umayyad debauchees be "Ahl al-Sunnah" and Ahl al-Bayt be *Ahl al-bid'ah*, as stated by Ibn Khaldūn, so Islam would vanish and world would be forsaken.

DESPOTIC RULERS HAVE APPOINTED AHL AL-SUNNAH IMAMS

The proof indicating that the Imams of four schools of Ahl al-Sunnah, have also contradicted the Book of Allah and the Sunnah of the Prophet, who commanded them to hold fast to the Pure *'Itirah*, lies in the fact that no one of them has conceded and got into their ark, and recognized the Imam of his time.

For instance, Abū Hanīfah, though being a disciple of al-'Imām al-Ṣādiq, and was known of having said: "Had not the two years been there, al-Nu'mān would have perished", has innovated a creed (*madhhab*) based on sophism (*qiyās*) and exerting the opinion against explicit texts (*nuṣūṣ*).

Mālik, who acquired knowledge under al-'Imām al-Ṣādiq (A), and from whom it is narrated: "No eye has sighted, and no ear has heard, and no heart has ever thought of a human being more knowledgeable and more jurisprudential (*afqah*) than Ja'far al-Ṣādiq", has also innovated an Islamic school, abandoning the Imam of his time, about whom he testifies himself that he was the most knowledgeable man in his era. The 'Abbāsīd rulers have suggested to his mind, calling him "Imām Dār al-Hijrah" (Imam of migration house), after which Mālik became a man of high status, influence, power and might.

Al-Shāfi'i too, who is accused of following the guide of Ahl al-Bayt, after saying in their regard the following well-known verses:

O the Prophet's Household, your love,
Is an obligation from Allah revealed in the Qur'ān,
You are sufficed with having great virtue that,
The prayer of one never saying benediction upon you

is not accepted. Also the following line is ascribed to him:

If loving Āl Muḥammad is a rejection (*rafd*),
Then *Thaḡalān* bear witness I am a *Rāfiḍī*.

If the *Thaḡalān* bear witness of his being a *Rāfiḍī*, so why hasn't he rejected the schools that were established in opposition to Ahl al-Bayt, but instead he innovated a school by his name, abandoning the Imams of Ahl al-Bayt of his time?

After that comes the turn of Aḥmad ibn Ḥanbal, who acknowledged 'Alī as the fourth caliph, adding his name to the Guided Caliphs after he was negated, compiling in his regard *Kitāb al-Faḍā'il* (Book of virtues), and being known of saying: "The veracious *Asānīd* (*Ṣihāh*) have never reported virtues for any Companion as those ascribed to 'Alī (may God be pleased with him)".

Despite all this, he has innovated a school in Islam called the Ḥanbalī school, though all his contemporary '*ulamā*' confirm his not being a *faqīh*. Abū Zuhrah has said in his regard: "Aḥmad ibn Ḥanbal was not regarded among the *fuqahā*' by numerous earlier historians, like Ibn Qutaybah, and Ibn Jarīr al-Ṭabarī and others".²

Then came Ibn Taymiyyah who held the standard of the Ḥanbalī school, adding to it some new theories that prohibit visiting the graves and building over them, and beseeching the Prophet and Ahl al-Bayt, regarding these acts as forms of polytheism.

This is the reality of the four schools, and this is the nature of their Imams, and the sayings ascribed to them in regard of the Pure Progeny of Āl al-Bayt.

They either say that which they do not (do), which is most hateful in the sight of Allah, or may be these schools have not been innovated by these Imams, but their followers, the stooges of the Umayyads and 'Abbāsīds, have founded those schools with the support of the despotic rulers, and then ascribed them (schools) to them after their death, the details of which will be disclosed in the coming chapters.

Isn't it surprising that these Imams, who lived in the time of the Imams of guidance from Ahl al-Bayt, but then shunned their straight path and were neither guided by their guidance, nor have acquired from their light, nor giving precedence to their *ḥadīth* about their grandfather the Messenger of Allah (S), but they preferred to them the Jew Archbishop (Ka'b al-Aḥbār), and Abū Hurayrah al-Dūsī about whom Amīr al-Mu'minīn 'Alī (A) has said: "The biggest liar against the Messenger of Allah is Abū Hurayrah al-Dūsī". The same statement is also reported from 'Ā'ishah, the daughter of Abū Bakr.

They also preferred to them 'Abd Allāh ibn 'Umar, the *nāṣibī* who was known of his intense hatred towards al-'Imām 'Alī, and refrained from acknowledging him, and acknowledged instead the leader of deviation — al-Ḥajjāj ibn Yūsuf. Further they preferred to them 'Amr ibn al-'Āṣ, who was Mu'āwiyah's vizier for fraud and hypocrisy.

Don't you wonder how could these Imams grant themselves the right to legislate in God's religion according to their opinions and *ijtihādāt*, till they obliterated the Prophetic Sunnah with the heresies they innovated like *qiyās* (sophism), *Istiṣhāb* (companionship), closing gate of pretexts, and *maṣāliḥ mursalah* (delegated interests), and other alike heresies of them for which no warrant from Allah has been revealed?

Has Allah and His Messenger neglected to perfect the religion, permitting them to make it perfect with their *ijtihādāt*, being free to make lawful and prohibit, as they like?

Aren't you astonished at the Muslims claiming to hold fast to the "Sunnah", how to imitate men never being aware of the Prophet (S), nor he recognized them?!

Do they have any evidence from the book of Allah, or the Sunnah of His Prophet, for following and imitating those four Imams, leaders of the schools?!

I challenge the *thaqalayn* of mankind and jinn to

bring forward from Allah's Book or His Prophet's Sunnah one evidence for their conduct. I swear by God, they can't and will never produce any evidence though they were helpers one of another.

No, by God, there is no evidence in the Book of Allah, or in His Prophet's Sunnah, but that which calls for following and imitating the Pure Imams, the Prophet's Progeny (God's benediction be upon him and them). For this there are numerous evidences, irrefutable arguments and glaring realities.

The holy Qur'ān has stated:

"So learn a lesson O ye who have eyes!" (59:2)

It also said:

"For indeed it is not the eyes that grow blind, but it is the hearts, which are within the bosoms, that grow blind". (22:46)

SECRET BEHIND SPREAD OF SUNNĪ SCHOOLS

One who pursues history books and the writings of the ancestors, will undoubtedly come to know that the prevalence of four Sunnī schools during those eras, was by the will and management of the ruling authority, and that is why their followers have been in great number, as people follow the religion of their kings.

Also any researcher will see that tens of schools have become extinct and dissolved due to not attaining the ruler's consent, like schools of al-'Awzā'i, Ḥasan al-Baṣrī, Abū 'Uyaynah, Ibn Abī Dhu'ayb, Sufyān al-Thawrī, Ibn Abī Dāwūd and Layth ibn Sa'd and many others.

As an example, Layth ibn Sa'd was a friend of Mālik ibn Anas, and was more knowledgeable and of more *fiqh* than him, as admitted by al-Shāfi'ī,⁸³ but his school has become extinct and his *fiqh* has been dissolved and obliterated, due to not attaining the consent of the ruling authority.

Aḥmad ibn Ḥanbal has said: "Ibn Abī Dhu'ayb was superior to Mālik ibn Anas, but Mālik was more acute in selecting and picking out the men (*rijāl*)".⁸⁴

If we go through history, we notice that Mālik, the school leader, has approached and reconciled with the rulers and followed their guide. Thus he became a man of dignity and the well-known scholar, and his school has spread abroad through means of threatening and temptation, especially in Andalusia, where his disciple Yaḥyā ibn Yaḥyā has supported its ruler, becoming thus one of his closest subjects. Then the ruler entrusted him with the responsibility of appointing the judges (*quḍāt*), and he never assigned anyone to the post of judgeship except the Mālikīs, of his fellowmen.

Further, the reason behind the spread of Abū Ḥanīfah's school after his demise, lies in that Abū Yūsuf and al-Shaybānī, who were followers of Abū Ḥanīfah and his staunchest disciples, were at the same time the closest courtiers of Ḥārūn al-Rashīd, the 'Abbāsīd Caliph, and played an effective role in stabilizing his sovereignty and supporting him, to the extent that he couldn't admit anyone to the post of judgeship and giving legal verdict (*fuyā*) but after attaining their approval.

In this way, they have not appointed anyone for the post of judgeship but that who was following the school of Abū Ḥanīfah, rendering him thus to be the greatest scholar, and making of his school the greatest legal school ever followed, though he was charged with disbelief and being a *zindīq* by his contemporary '*ulamā*' like Aḥmad ibn Ḥanbal and al-'Imām Abū al-Ḥasan al-'Ash'arī.

The other school that spread and got strength was the Shāfi'ī school, after it was about to be obliterated and that was when the despotic authority supported him. After Egypt was wholly a Shī'ī Fātimīd country, it turned out to be a Shāfi'ī, during the time of Ṣalāḥ al-Dīn al-'Ayyūbī, who slew and slaughtered the Shī'ah like female sheep.

The Ḥanbalī school too was to be totally ignored had not the support of the 'Abbāsīd authorities been there, during al-Mu'taṣim's reign, when Ibn Ḥanbal withdrew his word about fabrication of the Qur'ān, and he became an outstanding scholar during the reign of al-Mutawakkil, the *nāṣibī* (enemy of Ahl al-Bayt).

The Ḥanbalī school got strength and spread abroad when the colonialist authorities supported al-Shaykh Muḥammad ibn 'Abd al-Waḥhāb during the past century. The latter has made a deal with Āl Sa'ūd who immediately backed and supported him, and helped him propagate his school in the Ḥijāz and Arab Peninsula.

Then the Ḥanbalī school came to be led by three

Imams, the first of whom being Aḥmad ibn Ḥanbal, who never claimed of being a *faqih*, but was a traditionalist. The second one was Ibn Taymiyyah, who was called Shaykh al-'Islām and revivalist of the Sunnah (Mujaddid al-Sunnah), and was charged with impiety by 'ulamā' of his time, due to his pronouncing all Muslims to be polytheists, since they used to seek the blessing of and beseech the Prophet (S). Then came the turn of Muḥammad ibn 'Abd al-Wahhāb, the puppet shaped by the British colonialists in the Middle East, during the last century, who in turn did his utmost to revive the Ḥanbalī school through the verdicts (*fatāwā*) he got from Ibn Taymiyyah. So Aḥmad ibn Ḥanbal was abandoned and lost his fame since the school has turned to be called by them nowadays the Wahhābī school.

Undoubtedly those schools could never spread abroad and attain fame and high rank without the approval and support of the rulers.

It is doubtless also that all those rulers have declared their hostility against Ahl al-Bayt, since they were, all the time, of the belief that these people (Ahl al-Bayt) constituted a danger against their very presence, threatening to topple their power and remove their thrones, so they strove always to separating them from the Ummah, degrading them and killing whoever followed their guide.

It is self-evident that those rulers would appoint some sycophant 'ulamā', who would issue verdicts that go in line with their rule and existence, due to the continuous need of people for solutions for their legal (*shar'ī*) matters, and answers for their inquiries. Since rulers of all ages were not aware of the Islamic Law (Sharī'ah) at all, not apprehending the *fiqh*, so it was inevitable for them to appoint a court scholar to give verdict on their behalf, misrepresenting the facts for people to think that politics being separate from religion and they are two incongruous concepts.

Thus the ruling caliph was the statesman and

religious *faqih*, as practised nowadays by the President of any Islamic country, as he appoints one of the 'ulamā', close to the government, calling him the *mufti* of the republic, or any similar title, assigning him the responsibility of looking into affairs of *futyā* (issuing verdicts), rituals (*'ibādāt*) and religious rites. In fact this man is not allowed to give any verdict or rule but as dictated by the ruling authority, and in the way that pleases the ruler, or at least does not contradict the policy of the government, and the execution of its projects and plans.

This phenomenon has, in fact, emerged since the era of the Three Caliphs: Abū Bakr, 'Umar and 'Uthmān. Though they have not separated between religion and State (politics), but they granted themselves the right to legislate in a way that complies with the caliphate interests, with maintaining its dignity and perpetuity.

Since these Three Caliphs had company with the Prophet (S), so they acquired from him some conducts (*sunan*) never contradicting their policy.

Mu'āwiyah, according to the most authentic narrations, never embraced Islam but only in the ninth year of Hijrah. His company with the Prophet was too short, knowing nothing of his Sunnah, so he had no choice but to appoint Abū Hurayrah and 'Amr ibn al-'Aṣ with some other Companions, assigning them the task of giving *fatwās* that complied with his desires.

This "praiseworthy sunnah" or this "good heresy" was followed after him by the Umayyads and 'Abbāsids, so beside every ruler there used to be a chief judge (*qāḍī al-quḍāt*) entrusted in turn with the task of appointing the judges deemed by him fit to serve the State, and strive to support and back it. Needless to say what was the nature of those judges seeking their God's wrath for pleasing their master and benefactor who appointed them.

Hence we can realize the secret behind secluding the Infallible Imams, of whom no one, throughout ages, had been

appointed by those rulers or been granted the badge of *iftā'* (giving verdicts).

If we intend to investigate further about how the four Sunnī schools could spread by the rulers, we have to cite for this, one example through unveiling the fact of al-'Imām Mālik's school, which is considered the most widely spread, greatest in rank and widest school in *fiqh*. Mālik got his fame through his book *al-Muwatṭa'*, which he authored himself, and is deemed by Ahl al-Sunnah as the most authentic book after the Book of Allah, and some scholars consider it even more authentic and superior than *Ṣaḥīḥ al-Bukhārī*.

Mālik's fame has excelled all others, till it was said: "Can anyone give *fatwā* while Mālik being in al-Madīnah?" He was called the Imam of migration house.

It is inevitable to mention that Mālik gave a legal verdict in forbidding allegiance by coercion, for which Ja'far ibn Sulaymān, governor of al-Madīnah, lashed him seventy times. This was used by the Mālikīs as an argument proving Mālik's opposition against the ruling authority, which is untrue as those who narrated this story have themselves narrated the next one, as elaborated below.

Ibn Qutaybah has said: "It is said that when Abū Ja'far al-Manṣūr heard of the story of lashing Mālik ibn Anas by Ja'far ibn Sulaymān, he attached great importance to it, and expressed his displeasure and denial against it, giving his orders to depose Ja'far ibn Sulaymān from governorship of al-Madīnah, and to bring him to Baghdad on pack-saddle.

Then he summoned Mālik to come to Baghdad, from which he refrained, sending a letter to Abū Ja'far asking his pardon, with granting him an excuse. Thereat Abū Ja'far wrote to him: "Come to see me during the season (of pilgrimage) next year, as I am going out to the gathering".¹⁵

In fact, the 'Abbāsīd Caliph Abū Ja'far al-Manṣūr's deposing of his cousin, Ja'far ibn Sulaymān ibn al-'Abbās, from governorship of al-Madīnah because of lashing Mālik, is

something doubtful and deserves reflection, since this act meant nothing but to support his cousin's caliphate and consolidate his rule and sovereignty. Since he expected from Abū Ja'far to honour and promote his post, not deposing and insulting him in that way, as he dethroned him and ordered to bring him hand-cuffed on pack-saddle, then the Caliph himself apologized to Mālik seeking his consent! It is really a wonderful matter!

From this we can conclude that the governor of al-Madīnah, Ja'far ibn Sulaymān, behaved like foolish people, knowing nothing about politics and its sagacity, and could not realize that Mālik was the Caliph's dependable man and his support in the two Holy Sanctuaries. Otherwise, the Caliph was not coerced to depose his cousin from governorship due to beating Mālik, who deserved this because of his *fatwā* that considered allegiance by coercion is unlawful (*ḥarām*).

Nowadays we witness similar incidents, as when some governors try to humiliate and imprison someone, for the sake of maintaining the State's dignity and safety of its security. Then that person discloses his real identity to be one of the kins of some minister, or of the relations of the President's wife, whereat the governor will be deposed and tasked with another responsibility, that may be unknown even by the governor himself.

MEETING BETWEEN MĀLIK AND ABŪ JA'FAR AL-MANŠŪR

The following episode is narrated by the historian Ibn Qutaybah, in his book "*Ta'rikh al-Khulafā'*", reported from Mālik himself, that deserves observance and consideration.

Mālik has said: Once I went to see Amīr al-Mu'minīn (Abū Ja'far al-Manšūr), and walked till I reached his dome. Thereat he descended from his throne to the carpet on the ground, wearing simple clothes unfit for his position, as a sign of humbleness for my coming to see him. No one was with him except a guard with an unsheathed sword.

When I approached him, he welcomed me cordially and said: Come and sit beside me, and I sat very close to him.

Then he disclosed: O Abū 'Abd Allāh, by God I never ordered to do what was done, and was unaware of it before its occurrence, and never approved of it when it reached me (meaning the lashing of Mālik).

Said Mālik: I praised Allah for everything and sent benediction upon the Prophet (S). Then I considered him far above that act, or to approve it.

Then he (al-Manšūr) said: O Abū 'Abd Allāh, the people of the Two Sanctuaries are still in welfare as long as you be among them, and you are their deliverer from God's wrath and chastisement and Allah warded them, through you, against a great disaster. They, as you know, rush toward seditions and are vulnerable to them, more than other people. Allah (Himself) fights them, how perverse are they. And I gave my orders to bring the enemy of Allah, from al-Madīnah on pack-saddle, with humiliating and belittling him, and I should punish him severer than this.

I said to him: May Allah protect you from evil, and

honour you, I have pardoned him due to his kinship to the Messenger of Allah (S) and to you.

Abū Ja'far said: May God pardon you and keep your bond.

Mālik said: He addressed me first with speech about the ancestors and earlier '*ulamā'*', and I found him the most knowledgeable man about *rijāl*. Then he talked about knowledge (*'ilm*) and *fiqh*, proving to be the most knowledgeable man ever known in this field, committing to memory what is narrated, and comprehending what he heard.

Then he (al-Manšūr) said to me: O Abū 'Abd Allāh, put and write down this knowledge in books, and avert adversities of 'Abd Allāh ibn 'Umar, permissions of 'Abd Allāh ibn 'Abbās, and abnormalities of 'Abd Allāh ibn Mas'ūd. Betake yourself to the moderate matters, and what attained unanimity of Imams and Ṣaḥābah (may God be pleased with them), so that we can compel people to follow your knowledge and books, and disseminate them everywhere, and commit ourselves to people not to contradict them and never to judge but through them (books).

I said to him: May God amend the Amīr, the people of Iraq never recognize our knowledge, and never follow our opinion in their acts.

Abū Ja'far said: We compel them to follow it by force, smiting their top heads by swords, and cutting their backs by slashes. So, do this hastily and prepare it, as my son Muḥammad al-Mahdī will come to you next year to al-Madīnah to hear it from you, and you should have prepared everything on his coming.

Mālik said: While we were seated, a small boy came out from a dome behind the one in which we were. He looked at me, he was startled and retreated. Abū Ja'far said to him: Come forward, my darling, he is Abū 'Abd Allāh, the *faqīh* of Ahl al-Hijāz. Then he turned his face to me and said: O Abū 'Abd Allāh, do you know why was the lad startled and never

came forth? I replied: No! Said he: By Allah, he disapproved of your sitting so close to me, as he never saw anyone in this place except you, so he retreated.

Mālik reported: He then ordered to grant me one thousand dinars in gold, and a splendid raiment, and another thousand dinars for my son. Then I asked his permission and departed him, but he ordered his lad to put the raiment on my shoulders, which used to be a sign of honouring. When I refrained from wearing it disdainfully, Abū Ja'far called his lad saying to him. Let it be with the luggage of Abū 'Abd Allāh...⁵⁷

INEVITABLE COMMENTARY FOR RESEARCH AND INVESTIGATION

From this meeting between al-'Imām Mālik and the despotic Caliph Abū Ja'far al-Manṣūr, and the conversation between them, the following points can be concluded:

First: The 'Abbāsid Caliph has deposed his governor of al-Madīnah, though being his cousin and the closest one to him, humiliating him severely. Then he apologized to Mālik for what he faced, swearing that it was not by his orders, nor within his awareness and consent.

This indicates the full agreement between the two men, and the position entertained by Mālik near Abū Ja'far al-Manṣūr, that he receives him alone, letting him sit in a place never be shared by any one.

Second: From al-Manṣūr's saying to Mālik: The people of the Two Sanctuaries are still in welfare as long as you are among them, and you are their deliverer from God's wrath and chastisement, and Allah warded them, through you, against a great disaster, we conclude that Ahl al-Ḥaramayn intended to revolt against the Caliph and his unjust rule, but al-'Imām Mālik calmed them down and quelled their revolution through some verdicts (*fatāwā*), like obligating obedience to God, His Messenger and those who are in authority (being the rulers). Thus people have been quietenced and calmed down, so the Caliph forsook fighting them. By this way, Allah has warded off the massacre by the Caliph through this *fatwā*.⁵⁸ That is why al-Manṣūr has said to Mālik: Ahl al-Ḥaramayn are faster than other people in rushing toward seditions, and more vulnerable to them, Allah (Himself) fights them, how perverse are they.

Third: The Caliph has nominated Mālik to be the prospective scholar throughout all the Islamic countries, imposing his school on people, and compelling them to follow it through all means of threatening and temptation.

One of the means of temptation was his saying: We commit ourselves to the people of all lands not to contradict it (Mālikī school), and never to judge but through it, delegating to him their missions, and sending their emissaries during their pilgrimage days.

Among means of threatening, we can refer to his saying: But in regard of people of Iraq, they will be compelled to follow it, or their heads will be smitten by swords, and their backs will be cut by slashes.

From this paragraph we can realize the sorts of misfortunes the Shī'ah were suffering at the hands of despotic rulers, including suppression and slaying for forcing them to forsake the Imams of Ahl al-Bayt and follow Mālik and his likes.

Fourth: We observe that al-'Imām Mālik and al-Manṣūr were holding the same beliefs and preference concerning the Ṣaḥābah and Caliphs, who seized caliphate by force and subdual.

In this regard Mālik has said: He addressed me first with speech about knowledge (*'ilm*) and *fiqh*, proving to be the most knowledgeable man, and then he talked about the ancestors and earlier *'ulamā'*, and I found him the most knowledgeable man about *rijāl*.

Undoubtedly Abū Ja'far al-Manṣūr was sharing al-'Imām Mālik the same feeling, and exchanged flattery with him, as once, before this meeting, he said to him: By God I will never find after Amīr al-Mu'minīn (meaning himself) a more knowledgeable and better in *fiqh* than you."

It becomes clear from all this, that Mālik was from

among the *nawāṣib*, as he never recognized the caliphate of Amīr al-Mu'minīn 'Alī ibn Abī Ṭālib. We proved earlier how they (Ahl al-Sunnah) disapproved of Aḥmad ibn Ḥanbal's belief, who considered 'Alī as the Fourth Caliph, obligating for him what was obligated for the precedent Caliphs. Needless to say that Mālik passed away a long time before the birth of Ibn Ḥanbal.

Added to this, Mālik has relied, for reporting the *ḥadīth*, upon 'Abd Allāh ibn 'Umar — the *nāṣibī* — who used to declare that they couldn't find anyone — during the Prophet's lifetime — competent to be a match to Abū Bakr, then to 'Umar, and then to 'Uthmān, and after that all people being equal.

It is known that 'Abd Allāh ibn 'Umar used to be the most famous trustworthy man for Mālik, and most of the traditions cited in the book *al-Muwatta'* are reported from him, beside Mālik's *fiqh*.

Fifth: It is to be noted that the policy that was founded on oppression and despotism, intends to approach people through what attains their pleasure, including the *fatāwā* they (Sunnah) innovated without bothering themselves to abide by the Qur'ānic and Prophetic texts (*nusūṣ*).

It is declared in al-Manṣūr's speech addressed to Mālik that: Put and write down this knowledge (*'ilm*) in books, and avert adversities of 'Abd Allāh ibn 'Umar, permissions of Ibn 'Abbās and abnormalities of Ibn Mas'ūd. Betake yourself to the moderate matters, and what attained unanimity of Imams and Ṣaḥābah, so that we can compel people to follow your knowledge and books.

This indicates explicitly that the school of "Ahl al-Sunnah wa al-Jamā'ah" is only a combination of Ibn 'Umar's adversities, Ibn 'Abbās's permissions, Ibn Mas'ūd's abnormalities, and what Mālik approved of the moderate matters followed by the Imams, with whom they meant Abū

Bakr, 'Umar and 'Uthmān, and what attained agreement of the Ṣahābah, and approved by the Caliph Abū Ja'far al-Manṣūr. It is evident that this school has nothing to do with the Prophet's Sunnah that is reported from his Kindred, the Pure Imams, with some of whom the lives of al-Manṣūr and Mālik were contemporaneous, and who were secluded and suppressed by the Caliph.

Sixth: It is noted that the first book written about *tadwīn al-Sunnah* from the traditions of the Ṣahābah and Ṭābi'ūn, is the book *al-Muwatṭa'* by al-'Imām Mālik, and according to a request by the ruling authority and the Caliph himself to compel people to follow it by force, by smiling with the swords if necessary, as expressed by al-Manṣūr.

These traditions have been certainly composed by the Umayyads and 'Abbāsids, in a way to serve their interests and consolidate their influence and sovereignty, and isolate people from Islam's realities proclaimed by the Prophet (S).

Seventh: It can be noted that al-'Imām Mālik has feared none but people of Iraq, due to their being followers (Shī'ah) of 'Alī ibn Abī Ṭālib, who have been satisfied with his knowledge and *fiqh*, having devoted themselves to imitate the pure Imams among his sons, and taking no consideration for Mālik or his likes, as being aware that they were *nawāṣib* fawning upon the rulers and selling their religion by dirham and dinar.

That is why Mālik has said to the Caliph: May God amend the Amīr, the people of Iraq never recognize our knowledge, and never follow our opinion in their acts.

Thereat al-Manṣūr replied arrogantly: We compel them to follow it by force, smiting their top heads by swords, and cutting their backs by slashes.

Thus we come to realize the way of spreading abroad of the schools innovated by the ruling authorities, calling them the schools of "Ahl al-Sunnah wa al-Jamā'ah".

The point striking our wonder here is to see that Abū Ḥanīfah differs with Mālik, and Mālik differs with him, and both differ with al-Shāfi'ī, al-Ḥanbalī, and the latter disagree with each other and both differ with the former two. The four have never agreed upon one issue but very rarely, nevertheless they are all "Ahl al-Sunnah wa al-Jamā'ah! What kind of Jamā'ah is this?! Are they Mālikīs, or Ḥanafīs, or Shāfi'īs or Ḥanbalīs?? None of the sort, but it is a Jamā'ah of Mu'āwiyah ibn Abī Sufyān, agreeing with him upon cursing 'Alī ibn Abī Ṭālib, making it a *sunnah* used to be followed for eighty years.

And why have they disagreement and holding different opinions and verdicts concerning one matter been permitted, and how has their differing become a mercy though being confined to the four schools, but in case of there being a *mujtahid* contradicting their beliefs, they would charge him with disbelief and exclude him out of the pale of Islam?

Had they been equitable and rational, why wouldn't they regard the disagreement among the Shī'ah like that one held among them?

But the Shī'ah's sin is unforgivable, since they never prefer any of the Companions to Amīr al-Mu'minīn 'Alī, the fact being the essence of disagreement that can never be endured by "Ahl al-Sunnah wa al-Jamā'ah", who have agreed upon one point, and that is: excluding 'Alī out of Caliphate, beside concealing and obliterating his virtues and real traits.

Eighth: The rulers that seized, by subdual and force, the funds and properties of Muslims, have embarked on distributing them generously among the court 'ulamā' and their sycophants, for the sake of gaining their hearts and purchasing their consciences and religion in exchange of their world.

Said Mālik: He (al-Manṣūr) then ordered to grant me one thousand dinars in gold, and a splendid raiment, and another thousand dinars for my son.

This being an explicit self-confession by Mālik, and

there may be much more than this, that was never mentioned by Mālik, as he felt straitened of accepting apparent gifts, desiring not to be seen by people, as can be apprehended from his saying:

"When the lad put the raiment on my shoulders, I refrained from wearing it disdainfully". As al-Manṣūr knew of this he ordered his lad to let it be with Mālik's luggage to be kept from people's awareness.

THE ABBĀSID RULER TESTS SCHOLARS OF HIS TIME

It is known that the 'Abbāsid Caliph, Abū Ja'far al-Manṣūr was a great sagacious, realizing how to take possession of people's minds, and buy over their consciences. He managed to expand his influence and stretch out his sovereignty through means of temptation and intimidation.

We also came to know his cunningness and sagacity through his conduct with Mālik, after he was beaten by the governor of al-Madīnah, indicating the cordial link that he had with Mālik, a long time before that incident. It is said that Mālik met al-Manṣūr fifteen years ago, when he seized the caliphate,⁹⁶ whereat al-Manṣūr said to Mālik: "O Abū 'Abd Allāh I saw a dream!" Said Mālik: "May God guide Amīr al-Mu'minīn towards the right opinion, and inspire him with reasonable words. What did Amīr al-Mu'minīn see?"

Abū Ja'far said: "I saw I made you sit in this house, and you be among the builders of God's Holy House, while I compel people to follow your knowledge, with taking people's commitment to depute their delegations to you, and send you their emissaries during pilgrimage days, so that you guide them to what is right in regard of religion, and truth God-willing, as knowledge belongs only to the people of al-Madīnah, and you are the most knowledgeable one among them..."⁹⁷

Ibn Qutaybah has reported that when Abū Ja'far al-Manṣūr seized caliphate, he gathered Mālik ibn Anas, Ibn Abī Dhu'ayb and Ibn Sam'ān in one place, and asked them: How do you view me? Am I from the just Imams or from the despotic Imams?

Mālik said: I replied: O Amīr al-Mu'minīn, I implore Allah through you, and seek your intercession through

Muhammad (S) and your kinship to him, to exempt me from expressing my opinion in this respect. Said he (al-Manşūr): Amīr al-Mu'minīn has exempted you.

But Ibn Sam'ān said to him: By God you are the best of men, O Amīr al-Mu'minīn. You make pilgrimage to the House of Allah, fight the enemy, ensure safety of routes, and the weak seek your refuge for fear of being devoured by the strong, and religion is established by you, and you are the best of men, and the most just Imam.

Ibn Abī Dhu'ayb, in turn, said: By God, I view you to be the worst of men, you have taken to yourself all properties (*māl*) of Allah and His Messenger, and looted the share of the kinsmen, orphans and the needy. You have caused the weak to perish, and tired the strong, and seized all their properties. What will be your argument in the Hereafter before Allah?

Abū Ja'far said to him: Woe be to you, what is that you utter? Do you comprehend (what you say)? Come to your senses, and look what is before you?

He said: Yes, I see swords, and it is nothing but death. It is inevitable, the sooner is better.

After this conversation, al-Manşūr dismissed Ibn Abī Dhu'ayb and Ibn Sam'ān, being alone with Mālik. After giving him confidence, he said to him: O Abū 'Abd Allāh, you can go to your town, as a rational and well-guided man. If you like to stay with us, we will never prefer anyone to you, nor will regard any creature equal to you... He said: The next day Abū Ja'far al-Manşūr sent to every one a sealed bag of money, each containing five thousand dinars, with one of his policemen, saying to him: You give each man one bundle, but in regard of Mālik, if he takes it let it be, if he refused, he is not to blame. In regard of Ibn Abī Dhu'ayb, if he takes it bring me his head, if he refuses it let it be, he is not to blame.

If Ibn Sam'ān refuses it, bring me his head, if he takes it, it will be to his good health.

Mālik said: The man got ready and went to them, Ibn

Sam'ān took it and escaped danger. As to Ibn Abī Dhu'ayb, he refused it and escaped danger. But I was in bad need for it, so I took it.⁹²

From this story we can notice that Mālik was aware of the Caliph's despotism and injustice, but due to the intimate link he had with al-Manşūr, he pleaded to him with Muhammad (S) and his kinship to him. This was the most desired aspect by the 'Abbāsid rulers, and their biggest concern at that time, which is being extolled and glorified by referring to their kinship to the Messenger of Allah (S). Thus the Caliph recognized what Mālik meant by his speech, which he liked, and made him to exempt him (Mālik) from utterance (expressing his opinion).

As to the second one — Ibn Sam'ān — he resorted to flattering him (al-Manşūr) with traits unpossessed by him, for fear of being killed, as the swordman was waiting the Caliph's signal (to cut his head).

In regard of the third one, i.e. Ibn Abī Dhu'ayb, he was bold, fearing no reprimand from anyone, being a faithful believer, a truthful man, and sincere to Allah and His Messenger and all Muslims. So he confronted him with his reality, unveiling his falsehood and sophistry, with showing his pleasure and readiness to welcome death when being threatened by slaying.

The Caliph has tested the two men by immense fortunes, exempting al-'Imām Mālik from that exam, and permitting him to be safe in both cases, taking or refusing them.

He ordered to cut Ibn Abī Dhu'ayb's head when taking them, and that of Ibn Sam'ān when returning them.

As Abū Ja'far al-Manşūr being a great sagacious man, he strove hard towards elevating Mālik's status and imposing his school, with uprooting Ibn Abī Dhu'ayb's school, though the latter's being more knowledgeable and superior to Mālik, as admitted by al-'Imām Ahmad ibn Hanbal.⁹³

Al-'Imām al-Shāfi'i also admitted that Layth ibn Sa'd

entertained more *fiqh* than Mālik.*

But the fact is that that age never witnessed a man having more knowledge and *fiqh* than al-'Imām Ja'far al-Ṣādiq (A), or being superior to him, as confessed by all of them.* Can anyone dare challenging him in knowledge or act, or virtue or honour, as his grandfather being 'Alī ibn Abī Ṭālib who is superior to, and having more knowledge and *fiqh* than all creatures on the earth, to the exclusion of the Messenger of Allah (S)?

However, only politics nowadays can elevate the rank of some people and degrade others, and wealth has become the criterion for preferring some and causing others to remain behind.

That which concerns us in this discussion, is exposing, with explicit evidences and irrefutable arguments, that the four schools of Ahl al-Sunnah wa al-Jamā'ah are only schools innovated by politics (*siyāsah*), and rulers have imposed them upon people by means of intimidation and temptation and publicity, as people follow only the religion of their kings.

Whoever seeks more elaboration and investigation he is recommended to go through the book "*al-'Imām al-Ṣādiq wa al-Madhāhib al-'arba'ah*" (al-'Imām al-Ṣādiq and the four schools) by al-Shaykh Asad Ḥaydar (God's mercy be upon him). Then he will come to realize the dignity and power entertained by Mālik, to the extent that al-'Imām al-Shāfi'ī used to beg to the governor of al-Madīnah to let him enter upon Mālik, whereat the governor would say: "I prefer going from al-Madīnah to Makkah walking on foot, than standing at the door of Mālik (asking permission to enter), as I never feel abasement but when standing at his door".

The Egyptian author Aḥmad Amīn says in his book *Zuhr al-'Islām* the following: "The governments have a great role in supporting the school of Ahl al-Sunnah. As usual, when strong governments support any school, people will follow and imitate that school, which remains as a document till the state

is changed.*

However, the school of al-'Imām Ja'far al-Ṣādiq, (if it is possible to call it a school as common among Muslims, since it is the true Islam that was revealed on the Prophet [S]), has never attained the support or recognition of any ruler or authority, but all the rulers strove hard to degrading and exterminating it, beside causing people to have aversion to it with all possible means.

But with God's grace upon Muslims, this school managed to split asunder those pitch-black darknesses, with gaining followers and supporters throughout centuries of oppression, since the light of Allah can never be put out by mouths, or be exterminated by swords, or abolished by false publicities and biased rumours, lest people should have argument against Allah or claim of being unaware of it.

It is known that those who followed the guide of the Imams of guidance, the Pure Progeny (*'Itrah*), after the Prophet's demise were only few in number, that could be counted by fingers, but throughout history and ages they have multiplied, since the goodly tree, its root set firm, and its branches reaching into heaven giving its fruit at every season by permission of its Lord. Whatever was done for Allah's sake can last for ever and be perpetual.

Quraysh did its utmost to do away with Muḥammad, in the outset of the *da'wah* (invitation to Islam). But when failing in doing this, with the grace of Allah, and thanks to Abū Ṭālib and 'Alī, who gave their lives for saving him, Quraysh consoled itself by claiming that Muḥammad being without posterity, having no offspring, and as he dies his posterity will be cut and he will be extinct. So they tolerated unwillingly.

But the Lord of all worlds has given him Abundance (*Kawthar*), and Muḥammad became the grandfather of al-Ḥasanayn (al-Ḥasan and al-Ḥusayn), giving good tidings to the believers that they both being Imams whether they stand up (rise) or sit down (refrain from rising), and that all Imams

are from al-Husayn's offspring, constituting a threat against the interests and future of Quraysh.

As this being against the will of Quraysh, so it revolted after the Prophet's demise, striving to exterminate his Kindred (*'Itrah*) altogether. So they sorrouned Fāṭimah's house with fire-wood (to burn it), and had 'Alī's surrender and sacrificing his right to caliphate, with his peaceful reaction never been there, they all would have been exterminated, and Islam could have been uprooted from that day.

So Quraysh has kept silent and quiet as long as the rule being in its hands, and never threatend any one from Muḥammad's offspring. But as soon as 'Alī assumed power, Quraysh ignited fierce wars against him, and never calmed down till it managed in exterminating him and bringing caliphate back to the most wicked clan, making it monarchical and Caesarean, that being transferred from fathers to their sons. When al-Husayn refused acknowledging Yazīd of Quraysh, Quraysh rose up and started its violent revolt to exterminate forever the Prophet's Progeny and everything called the offspring of Muḥammad ibn 'Abd Allāh.

Consequently they executed the massacre of Karbalā' in which they slew the Prophet's Progeny, including little boys and nurslings, intending to uproot the Prophet's tree with all its ramifications. But the Glorified Allah fulfilled His promise to Muḥammad, through delivering 'Alī ibn al-Husayn and bringing out from his loins the other Imams, filling the earth, East and West, with his offspring, the result of which was the *Kawthar* (Abundance). As a consequence of this, the offspring of the Messenger of Allāh (S) spread over every country, village and land, either by self or by trace, having affection and respect in the hearts of all people.

Nowadays, and after all these abortive attempts, the number of Ja'farī Shī'ah alone amounts to about (250) million Muslims all over the world, all imitating the Twelve Imams of the Prophet's Kindred (*'Itrah*), and approaching to God

through loving and following them, with seeking their grandfather's intercession (*shafā'ah*).

It is infeasible to find such a number of followers in any other school, when taking into consideration each school exclusively, despite the rulers' support and backing for them.

It is stated in the Holy Qur'ān:

"They plot, but Allah (also) plotteth, and Allah is the best of plotters". (8:30)

Hasn't Pharaoh commanded to slaughter every new-born male child from Banū Israel, when being told by the astrologers that a new-born (male) child from Banū Israel will threaten his throne? The Best of plotters (God) has delivered Moses from Pharaoh's plotting, making him to be brought up in the lap of Pharaoh himself, undermining his rule and causing his party to perish. The commandment of Allah is always executed.

Hasn't Mu'āwiyah (the Pharaoh of his time) embarked on cursing 'Alī, and killing him and his sons and followers? Hasn't he prohibited all preachers from mentioning his virtues? Hasn't he tried with all his stratagem, to put out the light of Allah and return to the Jāhiliyyah (Ignorance)? But the Best of plotters elevated remembrance of 'Alī against the will of Mu'āwiyah and his party, whereat 'Alī's name has been spoken of constantly by all Muslims, whether Sunnah or Shī'ah, and even by the Christians and Jews. The 'Alī's tomb turned to be, after the Prophet's tomb, a shrine around which millions of Muslims used to circumambulate, shedding tears and seeking God's nearness through him, and whose shrine being topped with gilt dome and minarets, towering in the sky, and fascinating the sights.

On the other side, we observe the extinguishness of remembrance of Mu'āwiyah, the emperor who ruled over the earth, spreading corruption everywhere, can you see any trace of him? Or can you find any monument except a darkened and deserted graveyard? Since there is a round for falsehood, and a

vicissitude for truth, so learn a lesson, O men of understanding.

All praise belongs to Allah for His guidance. Praise be to Allah Who caused us to realize that the Shī'ah are truly following the Messenger's Sunnah, as they have followed the guide of Ahl al-Bayt, and the Household are better aware of what is in it (house). Allah has chosen and selected them, and caused them to inherit the knowledge of the Book (Qur'ān).

We also came to know that Ahl al-Sunnah have followed the heresies of the earlier and later rulers, having no argument for what they claim.

HADĪTH AL-THAQALAYN IN THE SHĪ'AH'S OPINION

That which indicates the Shī'ah's being the true followers of the real Prophetic Sunnah, can be found in *Hadīth al-Thaqalayn*, narrated from the Messenger of Allah (S): "I am leaving behind among you two precious things: the Book of Allah and my Kindred, my Ahl al-Bayt. As long as you adhere to them you will never go astray after me. So don't outstrip them (*fa lā tasbiqūhum*), for then you shall perish, and don't fall short of them, for then you shall perish. Don't teach them for they are more knowledgeable than you".⁹⁷ In some other narrations he added: The Subtile, the Aware has told me that the two verily will never separate until they meet me at the Pond.

This *hadīth* has been narrated by Ahl al-Sunnah in more than twenty sources of their *Ṣiḥāh* and *Masānīd*, as has been reported by the Shī'ah in all books of traditions. It shows, as can be seen, very conspicuously that Ahl al-Sunnah have gone astray due to not adhering to these two precious things, and have perished since they have outstripped Ahl al-Bayt, surmising that Abū Ḥanīfah, Mālik and Ibn Ḥanbal were more knowledgeable than the Pure 'Irāh, so they followed them and abandoned the 'Irāh.

For their claim of being committed to the Qur'ān, it has no proof as the Qur'ān is wholly full of generalities having no details for rules. It bears different interpretations, and there should be someone to elucidate it and an exegete to expose its rules, as the case for the Prophetic Sunnah that requires trustworthy narrators and learned exegetes.

This problem can never be solved but through resorting to Ahl al-Bayt, who are the Imams from the Pure

Kindred recommended by the Messenger of Allah (S).

When referring to other traditions beside the *Hadith al-Thaqalayn*, holding the same meaning and denoting the same objective, as his saying: "Alī is with the Qur'ān and the Qur'ān is with 'Alī. They shall never separate until they meet me at the Pond",⁹⁸ and his saying: "Alī is with the Truth and Truth is with 'Alī. They shall verily never separate until they meet me at the Pond on Doomsday",⁹⁹ it will be assured for us and every researcher that who ever abandones 'Alī, has in fact abandoned the real interpretation of the Almighty Allah's Book, and whoever abandones 'Alī has in fact discarded truth behind, and followed falsehood, since when truth is abandoned, only misguidance is left.

Assured also will be that Ahl al-Sunnah wa al-Jamā'ah have neglected the Qur'ān and Prophetic Sunnah by neglecting truth incarnated in 'Alī ibn Abī Tālib (A), beside the coming true of Muḥammad's prophecy that his Ummah will be divided into seventy-three sects all being misguided except one sect. This delivered sect being the one that followed truth and guidance through following the guide of al-'Imām 'Alī (A), fighting whoever fought him and making peace with whomever reconciled with him, following his example in knowledge and being committed to the Imams from among his sons.

The Qur'ān has referred to them as:

"Those are the best of created beings. Their reward is with their Lord: Gardens of Eden underneath which rivers flow, wherein they dwell for ever. Allah hath pleasure in them and they have pleasure in Him. This is (in store) for him who feareth his Lord". (98:7-8)

HADĪTH AL-THAQALAYN AS VIEWED BY AHL AL-SUNNAH

As mentioned earlier, the same tradition mentioned in the foregoing chapter, has been reported by scholars of Ahl al-Sunnah wa al-Jamā'ah, acknowledging it in more than twenty of their well-known reference books. Thus they have implicitly given evidence against themselves of being deviated, as they have never adhered to the Pure *'Itrah*, and adopted unsubstantial schools of thought with no warrant revealed by Allah, having no place in the Prophetic Sunnah.

The surprising fact concerning today's scholars of Ahl al-Sunnah, after decline and perdition of the Umayyads, and during an age witnessing development of direct communication and prevalence of scientific research media, is that why don't they think of repentance and coming close to Allah for being with those meant by the Almighty's saying:

"And lo! verily I am Forgiving toward him who repenteth and believeth and doeth good, and afterward walketh right". (20:82)

If people, throughout past centuries during caliphate time, have been coerced to follow and obey the sultan by force and suppression, what excuse can they produce today, while the ruler has nothing to do with religion as long as his throne is saved, vaunting with democracy and human rights that include freedom of thought and belief?

We are left with some Sunnī 'ulamā' objecting the afore-mentioned *Hadith al-Thaqalayn* with the *hadith* "I am leaving behind among you the Book of Allah and my Sunnah".¹⁰⁰

BOOK OF ALLAH AND MY 'ITRAH OR: BOOK OF ALLAH AND MY SUNNAH?

This subject has been fully covered in the book "To be with the Truthful" (*Li-akūna ma'a al-Ṣādiqīn*), and we briefly mentioned that there was no contradiction between the two traditions since the true Prophetic Sunnah being preserved with the Pure 'Itrah, the Ahl al-Bayt (peace be upon them). And the Ahl al-Bayt are better aware of what is in it (house), and 'Alī ibn Abī Ṭālib is the gate of the Prophetic Sunnah and he has more right over Abū Hurayrah and Ka'b al-'Aḥbār and Wahb ibn Munabbih to be the narrator of Islam.

Nevertheless, more elaboration is inevitable, though leading to repetition, but is beneficial for those who missed reading that book. Our dear readers may be convinced in this debate that the *ḥadīth* "the Book of Allah and my Kindred" being the origin (*aṣl*), but the Caliphs substituted it with "the Book of Allah and my Sunnah" with the aim of isolating Ahl al-Bayt from the arena of life.

It should be observed that the *ḥadīth* "the Book of Allah and my Sunnah" is not to be right even among Ahl al-Sunnah themselves, since they have reported in their *Ṣiḥāḥ* that the Prophet (S) forbade them from writing it (his Sunnah). So if this tradition (of forbiddance) being authentic, how is it possible for the Prophet (S) to say: I am leaving behind among you my Sunnah while it is not written and not identified??! Had the *ḥadīth* (the Book of Allah and my Sunnah) been right, how would 'Umar ibn al-Khaṭṭāb have allowed himself to respond to the Prophet (S) by saying: "We are sufficed by the Book of Allah"?!

Moreover, if the Prophet (S) has left behind a written Sunnah, how could it be possible for Abū Bakr and 'Umar to

burn it, preventing it from reaching people?!

If the *ḥadīth* "Book of Allah and my Sunnah" being right, why has Abū Bakr addressed people after the Prophet's demise, saying: "Do not narrate anything from the Messenger of Allah. Whoever asks you (about rules) you should say: the Book of Allah is between us and you, you should consider as lawful which it regards lawful (*ḥalāl*), and consider as unlawful that which it regards as *ḥarām*?!"¹⁰⁰ And why has Abū Bakr contradicted it in fighting the deniers of *zakāt*, while the Messenger of Allah (S) has said: "Whoever witnesses that there is no god except Allah (*Lā ilāha illā Allāh*), his blood and property will be immune from me and his reckoning is with Allah"?!

Had it been right, how could it be permissible for Abū Bakr and 'Umar and those who followed their guide among the Ṣaḥābah, to violate the sanctity of al-Zahrā' (A) and assault her house threatening to set it to fire with whomever is inside it? Haven't they heard the Prophet's (S) saying in her regard: "Fāṭimah is a part of me, whoever vexes her vexes me, and whoever hurts her hurts me"? Yea by God, they have heard and comprehended it. Haven't they heard the Almighty Allah's saying: "Say (O Muḥammad, unto mankind): I ask of you no fee therefor, save loving kindness among kinsfolk" (42:23), which has been revealed in the right of her and her husband and her two sons? Has loving kindness to Ahl al-Bayt been in intimidating and threatening them with burning, and pressing the door against Fāṭimah's abdomen till she aborted her foetus?!

Had the *ḥadīth* "the Book of Allah and my Sunnah" been correct, how would Mu'āwiyah and his followers and sycophants have warranted cursing 'Alī and slandering him over pulpits throughout the reign of the Umayyads? Haven't they heard God's commandment to ask blessings on him as they do on the Prophet? Haven't they heard the Prophet's (S) *ḥadīth*: "Whoever reviles 'Alī, has in fact reviled me, and who

reviles me has reviled Allah"?!¹⁰²

If it is right, what kept this Sunnah from the awareness of most of the *Ṣaḥābah* in a way that they ignored it and exerted their opinions in Islamic rules, the act done by the leaders of the four schools, who resorted to *qiyās*, *ijtihād*, *ijmā'* (unanimity), *sadd bāb al-dharā'i' al-maṣāliḥ al-mursalāh*, *al-'istiṣhāb* (accompaniment), *ṣawāfi al-'umarā'* and *akhaff al-dararayn*, and other matters (heresies)?!¹⁰³

Had the Messenger (S) left behind "the Book of Allah and Sunnah of His Prophet" to safeguard people against deviation, so no need would have been there for all these heresies innovated by Ahl al-Sunnah wa al-Jamā'ah, as "every *bid'ah* is deviation (*dalālah*) and every deviation is in fire" as stated in the holy tradition..!

Then come the rationals and men of letters who blame the Prophet (S) due to neglecting his Sunnah and never caring for it, nor ordering to put it to writing, preserving with safeguarding it against perversion, disagreement, composition and fabrication, and then would say to people: "I am leaving behind among you two precious things (*thaqalayn*), that which if you hold on to, you shall never go astray: the Book of Allah and my Sunnah"!.

When those wise people are told that the Prophet forbade them from writing it down, it would be an object of derision, as this being unexpected to be done by wisemen, that how could he forbid the Muslims from writing his Sunnah, telling them then: I am leaving among you my Sunnah?!

Added to this, when attaching to the Glorious Book of Allah the Prophetic Sunnah written down throughout centuries by Muslims, we can find in it the *abrogating* (*nāsikh*) and the *abrogated* (*mansūkh*), specific (*khāṣṣ*) and general (*'āmm*), the clear (*muḥkam*) and ambiguous (*mutashābah*), being thus like the Qur'ān. The Qur'ān is wholly *ṣaḥiḥ* since Allah -- *Subḥānahu* -- has undertaken to protect and preserve it, and due to its being written down (*maktūb*), whereas the

Sunnah includes false and fabricated traditions more than the *ṣaḥiḥ* (veracious) ones. The Prophetic Sunnah is, before all, in need of an infallible man (*ma'ṣūm*) to indicate its right (traditions) and reject what is composed, as this being infeasible for the non-infallible though being an erudite scholar.

Further, the Qur'ān and Sunnah are altogether in need of a profoundly learned '*ālim*, aware of all their rules and mysteries, so that he can elucidate for people, after the Prophet's time, the rules about which they differed and of which they were unaware.

Haven't you heard the Glorified Allah state explicitly that the holy Qur'ān being in need of someone to manifest it, by saying: "*And We have revealed unto thee the Remembrance that thou mayst explain to mankind that which hath been revealed for them*". (16:44)? Had not the Prophet been there to explain to mankind that which has been revealed for them, it would have not been possible for them to be aware of God's rules, though the Qur'ān being revealed in their own language!

This is an intuitive matter known for all people, that though the Qur'ān being revealed with the religious duties including *ṣalāt* (prayer), *zakāt* (alms), *ṣawm* (fasting), and *ḥajj* (pilgrimage), still Muslims are in need of the Prophet's (S) explanation, since he has expounded the way of performing prayer, the amount of *zakāt*, rules of fasting and rituals of pilgrimage, otherwise, people have not been acquainted with all these rules.

So, if the Qur'ān, in which there is no difference, and falsehood cannot come at it from before it or from behind it, needs an expositor, then the Prophetic Sunnah shall be much more in need of an expositor, due to the abundance of difference that occurred in it, and much of foist and false ascription that afflicted it. It is quite natural or rather rational requisites, that every messenger should care for the message with which he was commissioned, through appointing an executor (*waṣī*) and a guardian by a revelation from Allah, to

protect the message against loss after his demise.

Based on this, the Messenger of Allah (S) has prepared his successor and guardian over his ummah, 'Alī ibn Abī Tālib, bringing him up from childhood with prophethood morals, instructing him when grown up the knowledge of the formers and latters, singling him out with mysteries unknown for others, directing the Ummah continuously towards him by telling them: This is my brother, and my guardian and successor over you. He also said: I am the best of prophets and 'Alī is the best of guardians, and of whomever I am leaving behind. He said: 'Alī is with the Truth, and Truth (*ḥaqq*) is with 'Alī, and 'Alī is with the Qur'ān and the Qur'ān is with 'Alī. He also said: I have fought over the *tanzīl* (revelation) of the Qur'ān, and 'Alī will fight over its *ta'wīl* (interpretation), and he will verily elucidate to my Ummah that in which they differed after me. He further said: No one can ever be my successor except 'Alī, and he is the master (*walī*) of every believer after me. Moreover he said: 'Alī has the position (*manzilah*) in relation to me as that Aron had in relation to Moses, and verily 'Alī and I are inseparable, and he is the gate of my knowledge.¹⁰⁴

It has also been proved scientifically and historically, and through writings of the biographers, that 'Alī has been the only reference authority (*marjī*) for all the Companions -- the learned and ignorant among them. Ahl al-Sunnah's confession that 'Abd Allāh ibn 'Abbās, whom they called Ḥabr al-'Ummah, was his ('Alī's) disciple, and acquired knowledge under him, beside ascribing all '*ulūm* (branches of knowledge) to him (A) are sufficient evidences proving his superiority.¹⁰⁵

Supposedly if the *ḥadīth* (the Book of Allah and my Sunnah) contradicts the *ḥadīth* (the Book of Allah and my 'Itrah), the latter should precede the former, i.e., mentioning (my 'Itrah) before (my Sunnah), so that every sane Muslim should refer to the Pure Imams of Ahl al-Bayt for exposing to him the concepts (*mafāhīm*) of the Qur'ān and Sunnah.

But when any sane Muslim adopts the *ḥadīth* (the

Book of Allah and my Sunnah), he will verily be perplexed as regards both the Qur'ān and Sunnah, finding no trustworthy reference for explaining to him the unconceived rules, or those rules about which the scholars differed greatly, and many diversified and contradictive discourses have been uttered by leaders of schools of thought (*madhāhib*).

Undoubtedly, if he adopts the utterance of any of the scholars, or follows the opinion of any of the schools, his adopting or following is verily with no any evidence, on veracity of this one or falsehood of that one. Certainly adopting one of the schools and rejecting any other one is but a blind fanaticism and a baseless imitation, the fact about which Allah — the Exalted — has stated: "*Most of them follow not but conjecture. Assuredly conjecture can be no means take the place of truth*". (10:36)

I will cite only one example, helping the reader recognize truth, and distinguish between truth and falsehood.

Taking the Qur'ān and reading the verse on ablution (*wuḍū'*): "...and lightly wipe your heads and your feet up to the ankles" (5:6), we come to understand at first blush that no difference being there between wiping feet and wiping heads, but when viewing the conduct of Muslims we see them differ in this respect: All of Ahl al-Sunnah wash (their feet), while all the Shī'ah wipe.

Thereat we shall be bewildered and doubtful, facing the question: which one is correct (*ṣaḥīḥ*)?

When returning to the '*ulamā*' and exegetes of Ahl al-Sunnah wa al-Jamā'ah, we observe them differ regarding this rule, as they report two readings for this verse: "*Arjulakum*" (your feet) with *fathah* on (*lām*), and the second *arjulikum* with *kasrah* under (*lām*). Then they correct the two readings by saying: whoever reads it with *fathah* will obligate *ghasl* (washing), and that who reads it with *kasrah* will obligate *mash* (wiping).

Then another Sunnī scholar,¹⁰⁶ profoundly learned in

the Arabic language, discloses that: Both readings -- with *fathah* and with *kasrah* obligate *mash*, as the word *arjul* (feet) either be *manṣūbah* (*arjula*) in place or *majrūrah* (*arjuli*) on adjacency. He adds that the Qur'ān has ordained the wiping and the Sunnah washing.

As can be seen, the '*ulamā*' of Ahl al-Sunnah have not removed our perplexity by contrariety of their opinions, but they multiplied our doubt by saying that the Sunnah has contradicted the Qur'ān. It is far from the Prophet to contradict the Qur'ān and wash his feet during ablution (*wuḍū*'). Had the Prophet washed his feet during *wuḍū*', contradicting him would have not been permissible for eminent Companions, entertaining that much of knowledge, like 'Alī ibn Abī Ṭālib, Ibn 'Abbās, al-Ḥasan, al-Ḥusayn, Hudhayfah ibn al-Yamān and Anas ibn Mālik, with all the Companions who read (*arjuli*) with *kasrah*, being the majority of *qurrā*' (reciters) who considered wiping as *wājib* (obligatory). Then all the Shī'ah who followed the guide of the Imams from Pure Progeny (*'Itrah*) have believed in wiping as *wājib*.

So what is the solution?

Thus we have realized that every Muslim will remain perplexed and suspicious, and without referring to reliable people, he will never recognize the right from wrong, not knowing Allah's *ṣaḥīḥ* rule from the false one.

I have deliberately cited this example from the holy Qur'ān to show the extent of difference and contradiction, in which Muslim Sunnī scholars hit at random regarding an act the Prophet used to do several times a day for twenty-three years, and was supposed to be known by all the Prophet's Companions. But the '*ulamā*' of Ahl al-Sunnah have differed regarding the readings, using *fathah* once and *kasrah* another time, issuing contradictory rules accordingly!

The researchers are aware of the numerous differences among scholars in exegesis and inferring rules according to the various readings.

And if their difference about the Book of Allah being so explicit, it will be more explicit regarding the Prophetic Sunnah.

What will be the solution then?

If you tell us that it is *wājib* to refer to someone reliable for explaining and exposing the *ṣaḥīḥ* rules from the Qur'ān and Sunnah, we shall ask you to lead us to the rational wise man, since the Qur'ān and the Sunnah never safeguard against deviation, due to their being silent and having various interpretations, as mentioned earlier in the ablution verse. The *wujūb* of imitating the scholars aware of the realities of the Qur'ān and Sunnah, has become an irrefutable intuition, but the difference lies only in identifying those very scholars.

If you claim that they being the '*ulamā*' of the Ummah headed by the Ṣaḥābah, we shall tell you that we observed their difference regarding the verse on ablution and other matters. We came to know also that they have fought and charged each other with disbelief, so it is not possible to rely on all of them, but only on the equitable ones, not the falsifiers. Then the problem shall remain unsolved.

If someone recommends us to refer to the leaders of the four schools, we tell him that they have disagreement regarding most of the issues, that even some of them have regarded *basmalah* in prayers as *makrūh* (reprehensible), and some have considered prayers as invalid without *basmalah*. Everyone has been acquainted with the conditions of these schools, that they being the making of tyrant rulers, and remote from the message era, not knowing the Ṣaḥābah beside the Prophet (S) himself.

So only one solution is left before us, being the necessity to refer to the Imams of Ahl al-Bayt, far from whom Allah has removed uncleanness and cleansed a thorough cleansing, the knowledgeable who strive in God's way, that no one could attain their position in knowledge, piety, learning by heart, and righteousness. They are infallible against lie and

error as confirmed by the Qur'ānic text¹⁰⁷ and Prophet's *ḥadīth*.¹⁰⁸

They have inherited the knowledge of the Book of Allah after He has chosen them, and the Prophet has taught them all the rules needed by people, asking people to follow them by saying: "The parable of my Ahl al-Bayt is that of the ark of Noah; whoever gets aboard it is saved, and whoever stays away from it is drowned". Ibn Hajar, one of the Sunnī 'ulamā', explains this *ḥadīth* in this way: "The aspect of resembling them to the ark lies in that whoever loves and glorifies them, as gratitude for the grace of their nobility, and be guided by their scholars, will be saved from darkness of contradictions. Whoever stays away from them will be drowned in the sea of ingratitude and perish in the deserts of tyranny."¹⁰⁹

Added to this, we cannot find any scholar among the Islamic Ummah in the past or present, from the Companions' time till the present day, who dares to claim of being more knowledgeable or virtuous than the Imams of the Prophet's Progeny, or anyone who claims that he has taught anyone of the Ahl al-Bayt Imams, or guided them to something.

Anyone likes to get more elaboration and details, can see the books "*al-Murāja'āt*" and "*al-Ghadīr*". But those equitable ones can suffice with which was mentioned, as the *ḥadīth* "I am leaving behind among you Allah's Book and my Kindred" being the truth admitted by reason and inner conscience, and attested by the Sunnah and the Qur'ān.

Thus it is manifested again with irrefutable evidences, that the Imāmiyyah Shī'ah are the true followers of the real Prophetic Sunnah, and that Ahl al-Sunnah wa al-Jamā'ah have only obeyed their masters and grandees, who misled them and let them wander blindly in darknesses, drowning them in the sea of ingratitude, and causing them to perish in the deserts of tyranny, as expressed by Ibn Hajar al-Shāfi'i.

All praise belongs to Allah, the Lord of all worlds, for guiding His faithful servants.

SOURCES OF LEGISLATION FOR THE SHĪ'AH

Anyone who follows up the Imāmiyyah Shī'ah's *fiqh*, will verily see them devoted absolutely, in (taking) all *fiqh* rules — except the recently originated ones¹¹⁰ — to the Prophet (S) through the Twelve Imams of Ahl al-Bayt (A).

They follow only two sources of legislation: The Book and the Sunnah, with which I mean the first source i.e. the Holy Qur'ān, and the second one being the Prophetic Sunnah, upon its bearer be the best of benediction and peace.

These are the beliefs of the Shī'ah in the past and lately, and rather of the Imams of Ahl al-Bayt, of whom no one claimed of exerting his opinion or issuing a rule according to his conjecture.

The first Imam 'Alī ibn Abī Tālib is the best example, as when they have acknowledged him as a caliph provided that he should rule according to the Sunnah of the Two Shaykhs (Abū Bakr and 'Umar), he replied: I will never rule but according to the Book of Allah and His Messenger's Sunnah.¹¹¹

In the forthcoming chapters, we will clarify that he (A) has been all the time adhering to the Prophet's Sunnah without deviating from it, doing his best to restore people to follow it. This practice has resulted in exciting the Caliphs' rage, and people's turning away from him, due to his hardness and devotion in God's Essence (*Dhāt Allāh*), and clinging to the Prophet's Sunnah.

Further, al-'Imām al-Bāqir (A) used to say: "If we debate with you according to our opinion we shall be misguided as happened to those before us, but we give you an evidence from our Lord, that He has revealed upon His

Prophet, who in turn has manifested for us".

In another place he (A) said: "O Jābir, if we were used to talk to people according to our opinion we would have perished, but we disclose to you traditions we have hoarded up from the Messenger of Allah (S) as others hoard up gold and silver.

Al-'Imām Ja'far al-Šādiq (A) has also said:

"By God we never utter anything according to our desires nor to our opinions, but our utterance is exactly as revealed by our Lord (God). Whatever replies I give you are verily reported from the Messenger of Allah, and by God we never follow our opinion in everything.

All men of letters and investigators are aware of this fact about the Imams of Ahl al-Bayt, as they have never reported from any of them exerting the opinion, or to act by *qiyās* (analogy) or *istihsān* or anything other than the Qur'ān and the Sunnah.

When referring to the contemporary great religious authority (*marji'*), Āyatullāh Muḥammad Bāqir al-Šadr (may God be pleased with him), we see him saying in his treatise (*risālah*), "*al-Fatāwā al-wāḍiḥah*": It is necessary to refer briefly to the references upon which we mainly depended in deducing these explicit verdicts (*Fatāwā wāḍiḥah*). They are, as mentioned in the outset of our speech, the Holy Qur'ān and the Prophetic Sunnah, reported from trustworthy pious narrators, whatever be their *madhhab*¹¹² (school of thought). We do not see any legislative justification to depend upon analogy and *istihsān* (approval), or alike things.

Concerning what is called the rational evidence (*al-dalīl al-'aqlī*), that *mujtahidūn* and *muhaddithūn* have differed as to whether acting according to it was permissible or not. Though we believe that it is justifiable to apply it, but we have never found even one rule (*ḥukm*) whose establishment (*ithbāt*) relies solely on the rational evidence with this meaning, but rather, what is established by *al-dalīl al-'aqlī*, is

already established at the same time by the Book or the Sunnah.

As regards the so-called *ijmā'* (unanimity), it cannot be considered a source (of legislation) beside the Qur'ān and Sunnah. It is unreliable but only due to its being a means for affirmation in some cases.

Therefore it is confirmed that the Qur'ān and the Sunnah have been the only two sources of legislation. We implore the Almighty to make us among those clung to them. "Whoever grasps them has grasped a firm hand-hold which will never break. Allah is Hearer, Knower".¹¹³

So this phenomenon is prevalent among the Shī'ah throughout history, as the only dependable sources of legislation being only the Qur'ān and the Sunnah, and none of them has issued even one *fatwā* (verdict) derived from *qiyās* or *istihsān*. The episode of al-'Imām al-Šādiq with Abū Ḥanīfah is quite known for all, when he forbade him from applying *qiyās* (analogy). He (A) said to him: "Don't use *qiyās* in regard of God's religion, since the Sharī'ah (Islamic Law) will be obliterated when *qiyās* is applied on it, and the first one who applied *qiyās* was Iblīs when he said (to God): I am better than him (Adam) as You have created me from fire but You created him out of clay.

These are the sources of legislation for the Shī'ah, from the time of 'Alī ibn Abī Ṭālib till the present day. What are the sources of legislation for Ahl al-Sunnah wa al-Jamā'ah?

SOURCES OF LEGISLATION FOR AHL AL-SUNNAH WA AL-JAMĀ'AH

By tracing back the sources of legislation for Ahl al-Sunnah wa al-Jamā'ah, we see that their number being so large that they exceed the limits of the Book of Allah, and the Sunnah ordained by Allah and His Messenger.

The sources that they depend upon — beside the Book and Sunnah — include: The sunnah of al-Khulafā' al-Rāshidūn, sunnah of the Companions, sunnah of the Tābi'ūn who are the 'ulamā' of trace, sunnah of the rulers which they call *Ṣawāfi al-'umarā'*, *qiyās* (analogy), *istiḥsān* (approval), *ijmā'* (unanimity), and *sadd bāb al-dharā'ī'* (closing the door of pleas).

They constitute altogether ten sources which they regard to domineer Allah's religion. In order not to utter anything without a convincing evidence, or be accused of exaggeration, it is inevitable to cite some proofs taken from their own sayings and books, to manifest the truth for the dear reader.

We are not going to debate Ahl al-Sunnah regarding the first two sources, i.e. the Book and the Sunnah, about which there is no disagreement, being the *wājib* that was recognized by *naql* (transmission), *'aql* (reason) and *ijmā'* (unanimity). It is as stated in the Al-Mighty's saying: "*And whatever the Messenger giveth you, take it. And whatever he forbiddeth, abstain (from it)*", (59:7), and His saying: "*Obey Allah and obey the Messenger*" (5:92), also His saying: "*...when Allah and His Messenger have decided an affair*" (33:36), beside other manifest verses indicating the *wujūb* (obligation) of legislating the rules only from the Book of Allah and Sunnah of His Messenger, but we debate them concerning the other

sources that they have added from their fabrication.

First: The Sunnah of al-Khulafā' al-Rāshidūn:

They (Ahl al-Sunnah) have argued with the *ḥadīth* "Adhere to my sunnah and the sunnah of the Rightly-guided successors after me. Hold on to it and cling on it stubbornly".¹⁴

We have stated in the Book "*Ma'a al-Ṣādiqīn*" that those who are meant by al-Khulafā' al-Rāshidūn (Rightly-guided successors) in this *ḥadīth* are in fact the Imams of Ahl al-Bayt, and I intend here to mention more proofs for those who missed reading that book.

It is reported by al-Bukhārī and Muslim and all other traditionists, that the Messenger of Allah has confined his successors in twelve ones, when he said: "The successors after me are twelve (men), all of whom are from Quraysh". This *ṣaḥīḥ ḥadīth* indicates explicitly that he meant by them the Imams of Ahl al-Bayt (peace be upon them), not the Caliphs "rulers" who have usurped the caliphate.

Someone may raise this question: Whether by "the successors" are meant the Twelve Imams of Ahl al-Bayt as the Shī'ah believe, or the Four Guided Caliphs as Ahl al-Sunnah believe, the sources of legislation are only three: the Qur'ān and the (Prophet's) Sunnah and the Caliphs' sunnah?

This is right in the opinion of Ahl al-Sunnah, but the Shī'ah never accept it, as the Imams of Ahl al-Bayt have never legislated (rules) according to their *ijtihād* and opinions, but whatever they uttered was but the Sunnah of their grandfather the Messenger of Allah. They have learned it from him, and preserved it for manifesting it to people when necessary.

But the books of Ahl al-Sunnah are replete with inference from the sunnah of Abū Bakr and sunnah of 'Umar, as a source for the Islamic legislation, even if it contradicts the Book and the Sunnah.

We will be more certain that Abū Bakr and 'Umar

were not meant by the Prophet's *ḥadīth*, by knowing that 'Alī has refused to rule according to their sunnah when the Ṣaḥābah stipulated this as a condition for acknowledging him (as a Caliph). Had the Prophet meant them by al-Khulafā' al-Rāshidūn, it would not have been permissible for 'Alī to refute the Prophet's *ḥadīth* and reject their sunnah, so it is ascertained that Abū Bakr and 'Umar are not among al-Khulafā' al-Rāshidūn.

However, Ahl al-Sunnah wa al-Jamā'ah mean by al-Khulafā' al-Rāshidūn: Abū Bakr and 'Umar and Uthmān alone, since 'Alī had not been counted among them, but he was added to them lately as mentioned before. In fact he had been cursed over pulpits, so how could they follow his sunnah??!

This fact will be even more verified by reading what is reported by Jalāl al-Dīn al-Suyūṭī in his book *Ta'rikh al-khulafā'*, when he quoted Ḥājib ibn Khalīfah as saying: I heard the Caliph 'Umar ibn 'Abd al-'Azīz addressing the people saying:

"Whatever is prescribed by the Messenger of Allah (S) and his two companions is a religion we adopt and end at, and we put aside whatever is prescribed by others".¹¹⁵

In fact most of the Ṣaḥābah and Umayyad and 'Abbāsīd rulers were of the opinion that whatever was prescribed by Abū Bakr, 'Umar and 'Uthmān being a religion they adopt and end at.

And as these three Caliphs have embarked on preventing the Messenger's Sunnah from reaching people as we realized earlier, so nothing is left then of the Sunnah except what they have prescribed, and of the rules except what they have confirmed.

Second: The Ṣaḥābah's Sunnah in General:

Many proofs and numerous evidences are available

which attest the fact that Ahl al-Sunnah have been following the Sunnah of the Ṣaḥābah in general with no exception.

They argue with a false *ḥadīth*, which we have elaborately discussed in the book "*Ma'a al-Ṣādiqīn*". The *ḥadīth* reads thus: "My Companions are like the stars (*nujūm*), whichever of them you follow, you shall be guided rightly", and Ibn al-Qayyim al-Jawziyyah has argued with this *ḥadīth* against the argumentation of the Companion's opinion.¹¹⁶

This fact has also been admitted by al-Shaykh Abū Zuhrah, when he said: "We have found all of them (i.e. *fuqahā'* of Ahl al-Sunnah) adopt the *fatwā* of the *Ṣaḥābi*". Then he adds another statement: "To argue with the Companions' sayings and *fatawā*, has been the conduct of the multitude (*al-jumhūr*) of *fuqahā'*, and they were contradicted by the Shī'ah,¹¹⁷ but Ibn al-Qayyim al-Jawziyyah has supported *al-jumhūr* with about forty-six aspects, all being strong arguments (*hujaj*)..."

We address al-Shaykh Abū Zuhrah, and question him: How could the argument (*hujjah*) -- that contradicts the Book of Allah and Sunnah of His Prophet -- be strong?! All the arguments (*hujaj*) cited by Ibn al-Qayyim are as frail as the spider's house, and you (to Abū Zuhrah) have demolished them yourself when you said: "But we found al-Shawkānī say: It is true that the Companion's opinion is not a *hujjah*, as Allah -- the Glorious and Exalted -- has never sent to this Ummah except our Prophet Muḥammad (S). We do not have but one messenger, and all the Companions and those who succeeded them are equally charged with following his *Shar'* in the Book and Sunnah, and whoever opines that the *hujjah* in God's religion can be established with other than them, he will be as that who has opined regarding God's religion with unprovable belief, and has confirmed a law (*shar'*) not commanded by Allah".¹¹⁸

Thus al-Shawkānī has said the truth, and was never affected by the school of thought, so his utterance came to be

in consonance with that of the Imams of guidance, the Pure 'Itrah... may God be pleased with him if his acts comply with his sayings.

Third: The Sunnah of Tābi'ūn (Ulamā' al-'Athar):

The other source upon which Ahl al-Sunnah wa al-Jamā'ah have depended (for deriving rules), used to be the opinions of the Tābi'ūn, whom they used to call as "Ulamā' al-'Athar", who include: Al-'Awzā'i, Sufyān al-Thawrī, Ḥasan al-Baṣrī, Ibn 'Uyaynah, and many others. They also concur on adopting the interpretations (*ijtihādāt*) of the Imams of four schools, and imitating them, though they being the followers of the followers.

The Companions themselves confess of committing errors many times, and of uttering what they know not.

When Abū Bakr, for instance, was asked about a matter, he would reply: "I will give my opinion in its regard, if I be right it is from Allah, but if I err it is from me or from Satan". 'Umar also has once said to his followers: "I may enjoin you to things that happen to be not for your convenience, and forbid you from things that happen to be for your benefit".¹¹⁹

So if this be their level of knowledge, and they just follow conjecture which assuredly can by no means take the place of truth, so how can a Muslim, being aware of Islam, give himself the right to make the acts and sayings of such people as a sunnah to be followed, and as one of the sources of legislation? After this discussion will there remain any trace of the *ḥadīth* "My Companions are like stars"?

If the Companions who attended the Prophet's *majālis* (meetings) and learned from him, utter such discourses, so what to say about those who succeeded them, adopted their opinions and took part in the sedition?

If the leaders of the four schools exert their opinions

regarding God's religion, with explicitly admitting the possibility of committing an error, as one of them says: I think this (rule) is correct, and may be any other's opinion is correct, so what made Muslims obligate themselves to follow and imitate them?!

Fourth: The Rulers' Sunnah:

Ahl al-Sunnah call it "*Ṣawāft al-'umārā'*", and they cite as an evidence for it the holy verse: "*Obey Allah, and obey the Messenger and those of you who are in authority*" (4:59).¹²⁰

In their view, those in authority are the rulers even if they are controlling the rule by force and suppression, as they believe that Allah has invested them with authority over people, so it is incumbent upon everyone to obey them and adopt their sunnah.

Ibn Ḥazm al-Zāhirī has vehemently refuted Ahl al-Sunnah, by saying: "On the basis of what you say, the rulers are authorized to annul from and increase in the *sharā'ī*' (laws) ordained by Allah and His Messenger as they desire, there being no difference between addition and deletion, in this respect. Surely this is infidelity on the part of whoever permits it".¹²¹

Al-Dhahabī has refuted Ibn Ḥazm by saying: "This is verily an invalid report and an exorbitant mistake, as it is unanimously agreed by all the Ummah -- except Dāwūd ibn 'Alī and whoever followed him -- that those in authority (*Ulā al-'amr*) have the right to rule according to opinion (*ra'y*) and (*ijtihād*), when there being no text revealed (in the Qur'ān). And they say: It is unlawful for them (those in authority) to rule according to opinion and *ijtihād*, despite their awareness the of presence of a revealed text regarding the matter, thus they are allowed to increase in the *shar'* to the limit permitted by *shar'*, but are unallowed to invalidate from the *shar'* whatever they desire".

We ask al-Dhahabî that: "How do you claim the unanimity of the Ummah, while you have excepted Dāwūd ibn 'Alī and whoever followed him?! Why haven't you identified those who followed him by names? Then why haven't you excepted the Shī'ah and Imams of Ahl al-Bayt, is it because that they are not considered among the Islamic Ummah in your view?! Or that your sycophancy to the rulers has made you permit them to add to the *shar'*, in order that they increase your gift and fame?

Have the rulers, who ruled over Muslims in the name of Islam, been aware of the Qur'ānic and Prophetic texts (*nuṣūṣ*) so that to stop at their limits?

Had the two Caliphs Abū Bakr and 'Umar deliberately contradicted the Qur'ānic and Prophetic *nuṣūṣ*, as we mentioned in previous chapters, how would those who succeeded them have adhered to those texts, which have been substituted, changed and obliterated?

If the *fuqahā'* of Ahl al-Sunnah give a verdict for the rulers to opine in God's religion whatever they will, so no wonder to see al-Dhahabî follow and imitate them.

It is reported in *Ṭabaqāt al-fuqahā'*, from Sa'id ibn Jubayr that he said: I questioned 'Abd Allāh ibn 'Umar about *Ilā'* (insertion)? He said: Do you intend to say: Ibn 'Umar said so, Ibn 'Umar said so?!

I replied: Yes, and we accept whatever you say and are convinced with it. Ibn 'Umar then said: The opinion regarding this is as stated by *al-'umarā'* (rulers), or rather as stated by Allah and His Messenger, and whoever reports from them.

It is also reported from Sa'id ibn Jubayr that he said: "Rajā' ibn Hayāt has been regarded the most knowledgeable *faqīh* in Shām, but when you instigate him you find him to be a Shāmī, saying: 'Abd al-Malik ibn Marwān has issued a so and so ruling in such a matter'.¹²⁶

It is also reported in *Ṭabaqāt Ibn Sa'd*, from

al-Musayyab ibn Rāfi' that he said: "If any question (*mas'alah*) is to be solved by the ruler, that it is not exposed in the Book (Qur'ān) and Sunnah, it is called '*Sawāfi al-'umarā'*, so it will be handed to them (rulers), and scholars will be gathered for (debating) it, whatever attains their unanimity will be counted as truth".¹²⁷

We say to them: "And if the Truth had followed their desires, verily the heavens and the earth had been corrupted...." (23:71) and: "Nay, but he bringeth them the Truth; and most of them are haters of the Truth". (23:70)

Fifth: Other Sources of Legislation (for Ahl al-Sunnah):

Of them we mention: *qiyās* (analogy), *istiḥṣān* (approval), *istiḥāb* (accompaniment), *sadd bāb al-dharā'i'* (closing the door of pleas), and *ijmā'* (unanimity) which are very well-known and common among them.

Al-'Imām Abū Ḥanīfah was so much known of applying *qiyās* and refuting the traditions (of the Prophet). Al-'Imām Mālik was known of resorting to the acts of Ahl al-Madīnah and *sadd bāb al-dharā'i'*. Al-'Imām al-Shāfi'ī was known of acting according to the *fatāwā* of the Companions whom he classified into divisions and ranks, in the following order:

- The priority for the ten promised with Paradise,
- Then the earlier Muhājirūn (Emigrants),
- Then the Anṣār (Helpers),
- Then come Muslimat al-Fath, with whom he means al-Ṭulaqā' (the set-free prisoners), who embraced Islam after Fath Makkah (conquest of Mecca).¹²⁸

It was known about Ahmad ibn Ḥanbal that he never practised *ijtihād*, and never issued *fatwās* but he adopted the opinion of any companion whosoever.

Al-Khaṭīb al-Baghdādī has reported from him that: someone has inquired from him regarding a matter related to

halāl and *harām*, whereat Aḥmad said to him (the questioner): May God protect you, you can ask some other one. The man said: O Abū 'Abd Allāh, we wish to know your reply. Said he again: May God protect you, you may ask some other one, you can ask the *fuqahā'*, ask Abū Thawr.¹²⁵

Al-Marūzī has also reported from him his saying: Concerning the *ḥadīth* we have been relieved of it, and regarding the *masā'il* (matters, questions), I have made up my mind not to give reply to anyone questioning me.¹²⁶

Undoubtedly it was Aḥmad ibn Ḥanbal who has insinuated the idea of the justice (*'adālah*) of all the Ṣaḥābah with no exception, so his school has impressed Ahl al-Sunnah wa al-Jamā'ah.

It is reported by al-Khaṭīb in the second volume of his book *Ta'rikh Baghdād*, through the chain (*isnād*) reaching to Muḥammad ibn 'Abd al-Raḥmān al-Ṣayrafī that he said: We said to Aḥmad ibn Ḥanbal: If the Prophet's Companions differ regarding a question, is it permissible for us to probe into their opinions to recognize with whom lies the truth (*ṣawāb*), so that to follow him?

He replied: It is not permissible to probe into the opinions of the Prophet's Companions. I said: What to do then? He said: You can imitate whomever you like (of them).

We say to him: Is it permissible to imitate one who cannot recognize truth from falsehood? How strange to see Aḥmad (ibn Ḥanbal) issue a *fatwā* -- while he avoids giving verdicts -- to imitate any of the Companions without investigating their opinions, to realize where the truth is!

After presenting this brief survey about the sources of the Islamic legislation for the Shī'ah and Ahl al-Sunnah, we come to know explicitly that the Shī'ah have been the true followers of and adherents to the Prophet's Sunnah and never thought of following other than it, till it has become a motto for them as admitted and witnessed by their opponents.

Whereas Ahl al-Sunnah, on the other hand, follow

the sunnah of any Companion, any Tābi'ī, and any ruler, whosoever.

Their books and sayings are before us, give evidence against them, with which we suffice as a witness. God-willing we will, in a forthcoming chapter, discuss their acts and conduct to see that they have nothing to do with the Sunnah.

I will leave to the reader to conclude and recognize for sure, who are Ahl al-Sunnah, and who are Ahl al-Bid'ah (heretics).

AN INEVITABLE COMMENTARY TO COMPLETE THE RESEARCH

It is noteworthy to mention that the Shī'ah have adhered faithfully to the Book and Sunnah as sources of legislation, without adding any other source to them, due to availability of sufficient texts (*nuṣūṣ*) with their Imams, for each and every matter and question (*mas'alah*) needed badly by people.

Some people may be surprised at this and regard as improbable, that the Imams of Ahl al-Bayt possess texts containing all rules and solutions for all matters and problems facing people, for all ages and times till the Doomsday.

For the sake of exposing this fact, it is inevitable to indicate the following points:

If any Muslim believes that Allah -- *Subhānahu* -- has delegated Muḥammad with a *Sharī'ah* that perfects all previous *sharā'ī*, and prevails over them for continuing the march of humanity on earth, to return thereafter to the eternal life. "*He it is Who hath sent His Messenger with the guidance and the Religion of Truth, that He may cause it to prevail over all religion*". (9:33)

If a Muslim believes that Allah -- *Subhānahu* -- wanted man to be submissive to His rules and commandments in all of his sayings and acts, and to commit himself completely to the will of God. "*Lo! religion with Allah (is) the Surrender (to His Will and Guidance)*". (3:19)

"*And whoso seeketh as religion other than the Surrender (to Allah) it will not be accepted from him*". (3:85)

If this be the case, God's rules should be perfect and all-inclusive for meeting all man's need in his tiresome progress toward overcoming all obstacles, and withstanding life challenges to attain the aspired aim.

About this fact, the Almighty Allah has stated in the Qur'ān:

"*We have neglected nothing in the Book of Our decrees*" (6:38).

On this basis, nothing is there but being mentioned in the Book of Allah -- the Exalted -- but man, due to his limited mentality, cannot perceive all things Allah, the Glorified, has mentioned (in Qur'ān) for an extreme wisdom, known only for men of letters. This fact has been expressed by the Almighty Allah:

"*And there is not a thing but hymneth His praise; but ye understand not their praise...*" (17:44)

The phrase (there is not a thing) indicates man, animal, and substance, with no exception, all praise (God). Man may accept the praise of animal and living creatures, like plants, but his brain is unable to perceive the praise-hymn of stone for example, God has said:

"*Lo! We subdued the hills to hymn the praises (of their Lord) with him at nightfall and sunrise*". (38:18)

When admitting and believing in this, we should believe that Allah's Book contains all the rules that people badly need till the Day of Resurrection. But it is infeasible for us to perceive them unless we refer to the man unto whom the Book was revealed, and who apprehended all its meanings, being the Messenger of Allah, as stated by the Almighty Allah: "*And We reveal the Scripture unto thee as an exposition of all things...*" (16:89)

If we admit that Allah -- *Subhānahu* -- has exposed all things for His Messenger, so that he can expose to mankind what is revealed to them, we should admit that the Prophet (S) has verily exposed and explained everything needed by people till Doomsday, and has never neglected anything without a rule.

If we could not get access to that exposition, or being unaware of it today, it is due to our inertia, remissness and ignorance, or it is resulted from the betrayal of the medium

between them and him (Prophet), or due to the Companions' ignorance and not comprehending what the Prophet (S) has exposed.

But Allah — the Glorified, the Exalted — is aware that all these probabilities are imminent, so for the sake of safeguarding His Sharī'ah against loss and negligence, He has elected Imams from among His bondmen, giving them the knowledge and exposition of the Book as inheritance, so that no plea will remain for mankind to raise against Allah. The Almighty has said: *"Then We gave the Scripture as inheritance unto those whom We elected of Our bondmen"*. (35:32)

The Messenger of Allah (S) verily undertakes the task of exposing for people whatever they need, singling out his *waṣī* 'Alī with everything needed by people after him till the Doomsday, due to the merits possessed by 'Alī, from among all the Companions, including infinite intelligence, sharp perception, strong memorizing and consciousness of whatever reaching his ear. So the Prophet taught him ('Alī) all the knowledge he (S) had, leading the Ummah to follow him as he being the gate from which people should enter (to get the knowledge).

Someone may argue that Allah has sent the Prophet unto all mankind, so he is not entitled to single out only one of them, with his knowledge, and deprive all others. Our reply is thus: The Messenger of Allah has no right whatsoever in this matter, since he is just a commanded bondman, executing whatever is revealed unto him from his Lord. In fact he has been ordered by Allah to do so, since Islam is a religion of monotheism (*tawḥīd*) and established on unity in everything. It is necessary to unify people and gather them under one leadership, which is an intuitive matter determined by the Book of Allah, and approved by reason (*'aql*) and conscience. The Almighty Allah said:

"If there were therein gods beside Allah, then verily both (the heavens and the earth) had been disordered". (21:22)

He also said:

"...Nor is there any god along with Him; else would each god have assuredly championed that which he created, and some of them would assuredly have overcome others..." (23:91)

Also, had God sent two messengers at a time, mankind would have divided into two nations, and have turned to be two rival parties. Allah — the Exalted — said: *"...And there is not a nation but a warner hath passed among them"*. (35:24)

Further, for every prophet there has been a *waṣī* (executor), to succeed him among his folk and ummah, to prevent their scattering and segregation.

This being a natural matter known by all, whether being learned or ignorant, believers or infidels. It is a fact that every tribe, and every party and every State should have one head (president), to head and lead it, being impossible for them to be ruled by two chiefs at the same time.

That is why Allah — *Subḥānahu* — has elected apostles from among angels and mankind, honouring them with the task of leading His bondmen, and making them example (imams) to guide people to His religion. Allah — the Exalted — said: *"Lo! Allah preferred Adam and Noah and the Family of Abraham and the Family of 'Imrān above (all His) creatures"*. (3:33) The Imams, Allah has elected to seal the Muḥammadan message, are the Imams of guidance from the Prophet's Kindred (*'Itrah*), all being from the Family of Abraham, a progeny descending from the other. It is them who have been referred to by the Messenger of Allah (S) by saying: *"The successors (khulafā') after me are twelve ones, all being from Quraysh"*.¹²⁷

For every time there should be a certain Imam, whoever dies without being aware of the Imam of his time, his death is that of ignorance. Certainly when Allah — *Subḥānahu wa ta'ālā* — elects one as an Imam, He verily purifies him, guards him (against error), and gives him knowledge, as He never gives wisdom but to those deserving it.

Should we return to the point, that is the Imam's being aware of the rules of Sharī'ah needed by people, through the texts revealed in the Scripture and the Sunnah, which keep pace with the march of humanity till the Doomsday. No one among the Islamic Ummah can claim having this merit except the Imams of Ahl al-Bayt (A), who have recurrently disclosed their possessing *al-Ṣaḥīfah al-Jāmi'ah* (the all-inclusive sheet), that was dictated by the Messenger of Allah and written by 'Alī ibn Abī Tālib, containing all things (rules) needed by people till the Doomsday, even *arsh al-khadash* (the smallest trouble).

We have referred to this *al-Ṣaḥīfah al-Jāmi'ah*, that used to be held by 'Alī everywhere, and it was mentioned by al-Bukhārī and Muslim in their *Ṣaḥīḥs*, so no Muslim can ever deny this.

On this basis, the Shī'ah, who have devotedly followed the Imams of Ahl al-Bayt, have ruled in the Sharī'ah according to the texts (*nuṣūṣ*) of the Qur'ān and Sunnah, never being coerced to follow other than them throughout three centuries—the lifetime of the Twelve Imams.

But Ahl al-Sunnah wa al-Jamā'ah have resorted to *ijtihād* and *qiyās* and other alike precepts, due to the absence of *nuṣūṣ* and their Imams' unawareness of them, from the earlier days of caliphate. This being natural for them, when knowing that their caliphs have burnt the Prophetic texts, beside preventing and hiding them, and when hearing their head say: We are sufficed with the Book of Allah, neglecting and ignoring thus the Prophetic Sunnah, which exposes the rules of the Qur'ān itself.

We are all aware of the scarcity of the apparent Qur'ānic rules, and that they are generally in need of the Prophet's exposition. So Allah—the Exalted—has said: "*And We have revealed unto thee the Remembrance that thou mayst explain to mankind that which hath been revealed for them...*" (16:44)

If the Qur'ān is in need of the Prophetic Sunnah to expose its rules and meanings, and if Ahl al-Sunnah have burnt the Sunnah that exposes the Qur'ān, so they are left with no texts to expose the Qur'ān and to expose the Sunnah itself.

They had no choice but to apply *ijtihād* and *qiyās*, and consult their '*ulamā*', adopting *istiḥsān* and that which meets their temporary convenience. It has been natural for them to be in need of all these acts due to their lack for the texts (*nuṣūṣ*).

TAQLĪD AND MARJĪ'YYAH IN THE SHĪ'AH'S VIEW

It is incumbent upon every mature (*mukallaf*) Muslim, if not being a *mujtahid* — i.e. who can deduce legislative rules from the Scripture and Sunnah — to imitate (in all his religious acts) a *mujtahid* having all necessary requirements (*sharā'it*) including: knowledge ('ilm), justice, piety, asceticism (*zuhd*) and righteousness, as ordained by the Almighty Allah: "Ask the followers of the Remembrance if ye know not!" (16:43).

If we probe into this subject, we come to know that the Imāmiyyah Shī'ah have kept pace with events, and the chain of *marjī'yyah* (religious authority) has been followed up continuously by them without any interruption since after the Prophet's demise till the present time.

The Shī'ah have persevered on imitating the Twelve Imams of Ahl al-Bayt (peace be upon them), whose presence continued at one order for three centuries, without any contradiction between any two of them. That was due to the fact that they all have been following the *shar'ī* texts (*nusūṣ*) derived from the Book (Qur'ān) and the Prophetic Sunnah, and they never acted according to *qiyās* or *ijtihād*. Had they applied these practices, difference would have prevailed among them, as occurred among Ahl al-Sunnah.

The fact concluded from this is that every school of Ahl al-Sunnah, whether being Hanafī, Mālikī, Shāfi'ī or Hanbalī, is based upon an opinion of one man being too remote from the message era, having no link whatsoever with the Prophet (S).

Whereas the creed (*madhhab*) of the Imāmiyyah Shī'ah is *mutawātir* (successive) from the Twelve Imams from the Prophet's Progeny, the son reporting from his father, by

saying: My discourse is my father's discourse, my father's is my grandfather's, and my grandfather's is that of Amīr al-Mu'minīn 'Alī, and 'Alī's discourse is that of the Prophet, and the Prophet's is of Jabriel (A) which is in essence Allah's word, Who says in His Book:

"If it had been from other than Allah they would have found therein much incongruity". (4:82)

Then came the stage of post-occultation of the Infallible Imam, who told people to refer to and imitate the *faqih* scholar (*'ālim*) possessing all requisites (*sharā'it*).

From that time till today, the chain of *mujtahid fuqahā'* has continued its succession without interruption. Every time has witnessed emergence of one *marjī'* or several *marāji'* (religious references) for the Shī'ah to imitate in all their acts, according to the practical reference book (*risālah 'amaliyyah*), which every *marjī'* infers from the Book and Sunnah. And he never practises *ijtihād* but only in the recently emerged affairs in the current century, due to the scientific and technological advancement, like transplanting of the heart or any other bodily organ from someone to another, or artificial gestation, or banking transactions, and similar things.

From among the religious authorities (*mujtahidūn*), one may emerge as the most knowledgeable of them, so he will be called the highest religious authority (*al-marjī' al-'a'lā*) for the Shī'ah, or the head of the sect or theological school (*al-hawzah al-'ilmiyyah*), and he will be venerated and respected by all other *marāji'*.

Thus the Shī'ah have continued, throughout ages, to imitate the alive *faqih*, who experiences problems of people and takes care of their concerns, through giving replies to their inquiries.

That is why the Shī'ah kept preserving the two essential sources of the Islamic Sharī'ah, the Book and the Sunnah, with the texts (*nusūṣ*) reported through the Twelve Imams (A), that made the Shī'ah scholars needless for

practices like *qiyās* and exertion of opinion, since the Shī'ah cared for writing down the Prophetic Sunnah from the lifetime of 'Alī, who used to keep *al-Shāḥifah al-Jāmi'ah* with him, that contained all rules needed by people till the Doomsday, being inherited by one from the other, and hoarded by them as people hoard up gold and silver.

I have previously quoted the words uttered by the martyr Āyatullāh (Muḥammad Bāqir) al-Ṣadr in his *risālah*, assuring that he never depended but on the Qur'ān and the Sunnah.

We have mentioned al-Ṣadr just as an example, but in fact all the Shī'ah *marāji'* hold the same belief, with no exception.

Through this brief discussion about legal imitation and religious *marji'iyah*, we come to the conclusion that the Imāmiyyah Shī'ah are the true followers of the Qur'ān and Prophetic Sunnah, reported directly from 'Alī (the gate of the city of knowledge), the Lord's *'ālim* and the second guide for the Ummah after the Prophet, who was like the Prophet's self (*nafs*) in the Qur'ān.¹²⁸

Whoever enters the city from its gate, he will get through the serene spring-water, attaining the adequate measure and remedial cure, and will grasp the firm hand-hold which will never break, as affirmed in the Qur'ān: "*So go to houses by the gates thereof.*" (2:189)

Whoever goes into houses from other than their gates, is called a thief, and can never enter, nor be able to recognize and comprehend the Prophet's Sunnah, and consequently will be liable to God's wrath and punishment for his disobedience.

TAQLĪD AND MARJĪ'YYAH AS SEEN BY AHL AL-SUNNAH

When discussing the theme of *taqlīd* and *marji'iyah* with Ahl al-Sunnah, we will be perplexed in finding any relation between them and the Messenger (S) whatsoever, as we are all aware of the fact that Ahl al-Sunnah imitate the leaders of the four schools: Abū Ḥanīfah, Mālik, al-Shāfi'ī and Ibn Ḥanbal, who all have neither known the Prophet (S), nor been his Companions.

While the Shī'ah have been imitating 'Alī ibn Abī Ṭālib (A), who never separated from the Prophet, and after him the two masters of the youth of Paradise, the Imams al-Ḥasan and al-Ḥusayn, then al-'Imām 'Alī ibn al-Ḥusayn, then his son al-Bāqir, and after him al-'Imām al-Ṣādiq (peace be upon them), Ahl al-Sunnah wa al-Jamā'ah have never existed at that time, nor have we been told by history about their whereabouts, nor who was their Imam whom they imitated and referred to for getting the legal rules of *ḥalāl* and *ḥarām*, since the Prophet's demise till the emergence of the four schools.

Then emerged the leaders of four schools one after the other, at different times according to the desires of the 'Abbāsīd rulers, as mentioned earlier.

After that a new group, encompassing the four schools appeared under a fascinating title, i.e. "Ahl al-Sunnah wa al-Jamā'ah", comprising whoever declared hostility against 'Alī and the Pure Kindred (*'Itrah*), and became supporters of the Three Caliphs and all Umayyad and 'Abbāsīd rulers. Then people followed these schools, voluntarily and compulsorily, as rulers did all their best to support them (schools) through means of temptation and threatening, and people follow the

religion of their kings.

After the demise of the four Imams, Ahl al-Sunnah have closed the door of *ijtihād* before their '*ulamā*', not allowing them to imitate other than those dead Imams.

Rather, this procedure may have been taken by the rulers and emirs, as they have never allowed the '*ulamā*' to criticize and probe into the religious affairs, fearing that freedom of thought might create for them disturbances and seditions that being a threat for their interests and existence.

Thus Ahl al-Sunnah have been restricted to imitate a dead man they have never seen nor recognized, so as to be assured of his justice, piety and knowledge, but they only thought well of their ancestors, of whom every group ascribe imaginary merits to the Imam they follow, creating thus fanciful virtues for them, as every part are rejoiced at what they possess.

If those educated among Ahl al-Sunnah reflect upon the virtues mentioned by their ancestors, about some of whom the sayings have differed, to the extent that wars erupted and exchange of charging with disbelief found way among them, they will verily reconsider their attitude towards those Imams, and be among the guided ones.

Further how could a sane Muslim imitate a man knowing nothing about recent events, and being unable to give answers or solutions for his questions and problems? I am sure that Mālik and Abū Hanīfah and others will, on the Doomsday, disavow and deny Ahl al-Sunnah wa al-Jamā'ah, saying: O our Lord, do not hold us responsible for the acts done by those whom we never recognized, and they never recognized us, and for our inviting them to imitate us.

It is not known what reply will be given by Ahl al-Sunnah when questioned by the Lord of all worlds about the *Thaqalayn*? Then the Prophet will give witness against them, and they won't be able to repel his witness, even by pleading of being obedient to their masters and magnates.

When they are asked (by God): Have you found in My Book or Sunnah of My Prophet any covenant or pact or proof indicating the obligation of following the four schools??

The reply is quite known with the least effort, since nothing of the sort can be found in the Book of Allah and Sunnah of His Messenger, but therein is found an express commandment to hold on to the Pure Progeny and not to stay away from them.

They (Ahl al-Sunnah) may say: "*Our Lord! We have now seen and heard, so send us back; we will do right, now we are sure*". (32:12) The reply will certainly be: No, that is a word you are uttering.

The Messenger (S) will say: O my Lord, my people have abandoned this Qur'ān. I have recommended them to follow my '*Itrah*', and made known to them that which You ordered me, being loving kindness for my kinsfolk, but they violated my covenant, cut off my lineage, slaughtered my son, and proscribed my sanctities. O my Lord, do not include them in my intercession (*shafā'ah*).

Once again it is exposed clearly for us that there has been no relation or affection (*mawaddah*) between Ahl al-Sunnah and the Messenger (S), since whoever separates himself from the '*Itrah*', has in fact deserted the Qur'ān, and that who deserts the Qur'ān will not find against Allah any protecting friend or helper.

All this has been illustrated in the Qur'ān as follows:

"*On the day when the wrong-doer gnaweth his hands, he will say: Ah, would that I had chosen a way together with the Messenger (of Allah)! Alas for me! Ah, would that I had never taken such as one for friend! He verily led me astray from the Reminder after it had reached me. Satan was ever man's deserter in the hour of need*". (25:27-29)

THE RIGHTLY-GUIDED CALIPHS IN THE SHĪ'AH'S PERSPECTIVE

Al-Khulafā' al-Rāshidūn in the Shī'ah's perspective are the Twelve Imams, of the Pure Prophet's Progeny, who are as follows:

— The First: Amīr al-Mu'mīnīn, Imam of the pious, Master of Muslims, Ya'sūb al-Dīn (King of religion), and God's conquering Lion, 'Alī ibn Abī Tālib (A), the gate of the city of knowledge, who bewildered the minds, dazzled the souls, and illuminated the hearts. Without him — after the Prophet (S) — no pillar has been erected for religion.

— The Second: Al-'Imām Abū Muḥammad al-Ḥasan ibn 'Alī (A), the Master of Paradise youth and aromatic plant (*Rayḥānah*) of the Prophet among this Ummah, the ascetic, sincere and trustworthy worshipper.

— The Third: Al-'Imām Abū 'Abd Allāh al-Ḥusayn ibn 'Alī (A), the Doyen of Paradise youth, the Prophet's *Rayḥānah* in this Ummah, the Master of Martyrs and slaughtered of Karbalā', who sacrificed himself for reforming his grandfather's Ummah.

— The Fourth: Al-'Imām 'Alī ibn al-Ḥusayn, Zayn al-'Ābidīn (A) and Doyen of Prostrates (Sayyid al-Sājidīn).

— The Fifth: Al-'Imām Muḥammad ibn 'Alī al-Bāqir (A), who has ripped open (*baqara*) the sciences of the earlier and latter.

— The Sixth: Al-'Imām Ja'far ibn Muḥammad al-Ṣādiq (A) who, no eye has seen, no ear has heard, and no heart has ever thought of a man being *afqah* (having more comprehension) than him in knowledge and deed.

— The Seventh: Al-'Imām Mūsā ibn Ja'far al-Kāzīm (A), the scion of Prophethood and source of knowledge.

— The Eighth: Al-'Imām 'Alī ibn Mūsā al-Riḍā (A), unto whom wisdom is given during his boyhood.

— The Ninth: Al-'Imām Muḥammad ibn 'Alī al-Jawād (A), the Imam of generosity and munificence and morals.

— The Tenth: Al-'Imām 'Alī ibn Muḥammad al-Hādī (A), the owner of virtue and guidance.

— The Eleventh: Al-'Imām al-Ḥasan ibn 'Alī al-'Askarī (A), the Imam of *zuhd* (asceticism) and *taqwā* (piety).

— The Twelfth: Al-'Imām Muḥammad ibn al-Ḥasan al-Mahdī (A), who will fill the earth with justice and equity as it has been filled with injustice and despotism, behind whom Maryam's son (Jesus Christ [A]) will pray, and by whom Allah will perfect His light and the believers will rejoice.

These are the Imams of the Shī'ah, who are twelve in number, so when it is said: al-Shī'ah al-'Imāmiyyah, or al-'Ithnā 'Ashariyyah, or al-Ja'fariyyah, they (Imams) are definitely and solely meant, since no other Islamic sect has recognized their Imamate.

By pursuing the Qur'ānic verses revealed in their regard, that expose their virtue, noble dignity, good origin, purity of souls and magnificent status, such as the verse of affection (*mawaddah*), the verse of removing uncleanness and

purity, the verse of malediction (*mubāhalah*), the verse of the upright (*abrār*), the verse of benediction and peace, and many other verses.

When we come to the holy Prophetic traditions reported regarding their dignity and superiority over the Ummah, and their infallibility (*ʿiṣmah*), we will verily recognize their Imamate and their being the shelter for the Ummah against misguidance and deviation, and its only path towards guidance.

Further it will be explicitly manifested for us that the Shīʿah are the triumphant, since they have held fast to God's firm cable, which is their loyalty, having grasped the firm hand-hold which will never break, which is their love and affection (*mawaddah*), and having got aboard the deliverance ship and were saved from drowning and perdition.

We decisively determine, with much certainty and knowledge, that the Imāmī Shīʿah are the true followers (Ahl) of the Muḥammadan Sunnah.

It is stated in the Qurʾān:

"(And unto the evil-doer it is said:) Thou wast in heedlessness of this. Now We have removed from thee thy covering, and piercing is thy sight this day". (50:22)

THE RIGHTLY-GUIDED CALIPHS IN AHL AL-SUNNAH'S PERSPECTIVE

Al-Khulafā' al-Rāshidūn in the view of Ahl al-Sunnah are the Four Caliphs, who ascended the platform of successorship after the Messenger's demise. Ahl al-Sunnah consider them superior to all creatures except the Prophet, in the order of their caliphate. This is common nowadays, and we have realized earlier that al-ʿImām ʿAlī ibn Abī Ṭālib (A) had not been counted among the ordinary caliphs, not to say among the rightly-guided ones. He was never considered a caliph but only very lately, by al-ʿImām Aḥmad ibn Ḥanbal, and before that it was a sunnah to curse him over pulpits all over the Islamic lands and Umayyad Empire.

For giving more information to truth-seekers, I feel obliged to mention the following regrettable reality:

We have previously mentioned that ʿAbd Allāh ibn ʿUmar was regarded the most eminent *faqīh* for Ahl al-Sunnah. He has been relied upon by Mālik in his book *al-Muwatṭaʿ*, and by al-Bukhārī and Muslim in their books (*Ṣaḥīḥs*), and by all other traditionists.

In fact this man has been among the big *nawāṣib* who were known of their open hatred against Amīr al-Muʾminīn ʿAlī ibn Abī Ṭālib (A), and history tells that he refused to acknowledge ʿAlī as a caliph, and rushed to declare allegiance unto al-Ḥajjāj, the enemy of Allah and His Messenger.¹²⁹

ʿAbd Allāh ibn ʿUmar has uncovered what is ensconced in his heart, and disclosed his inherent nature, when he asserted openly that he never knew of any excellence or virtue or merit possessed by ʿAlī, that might make ʿAlī deserve even to be counted in the fourth degree after ʿUthmān ibn ʿAffān.

It is known about him that he used to prefer Abū Bakr, 'Umar and 'Uthmān alone, but for him 'Alī was no more than common people if not of the least rank among them. I present another fact reported by the traditionists (*muḥaddithūn*) and historians, that expressly manifests Ibn 'Umar's spiteful nature and his hatred against 'Alī and all Imams, of the Prophet's Pure Progeny (*'Itrah*).

In his interpretation of the Prophet's *ḥadīth*: "The successors after me are twelve ones, all being from Quraysh", he said: "Twelve caliphs will rule over this Ummah, and they are:

Abū Bakr al-Ṣiddīq, 'Umar al-Fārūq, 'Uthmān Dhū al-Nūrayn, Mu'āwiyah and his son the two kings of the holy land, al-Saffāh, Salām, Maṣṣūr, Jābir, al-Mahdī, al-'Amīn and Amīr al-'Aṣab, all being from Banū Ka'b ibn Lu'ayy, and each one is an upright man with no parallel.¹³⁰

How wonderful dear reader, that this *faqīh* who is considered so great by Ahl al-Sunnah wa al-Jamā'ah, perverts the realities and reverses them, making Mu'āwiyah and his son Yazīd, and al-Saffāh the best bondmen, by saying expressly: each one of them is an upright man with no parallel!

Grudge and ignorance have blinded his sight, as his insight has been blinded by jealousy and detestation,¹³¹ to the extent that he has never found a merit or virtue to be ascribed to Amīr al-Mu'minīn 'Alī (A), so he has preferred to him Mu'āwiyah *al-talīq* (freed from bonds) and his son Yazīd, the *zindīq*, culprit, and manslayer (*saffāh*). As long as you live you see wonders!

Thus 'Abd Allāh has proved to be the son of his father ('Umar) truly, as anything never finds its origin strange to it, and every vessel sprinkles with whatever is in it. His father has done all his utmost to isolate 'Alī (A), keeping him away from caliphate, humiliating and belittling him in people's eyes.

Then comes the turn of his spiteful son who, despite

'Alī's assuming the caliphate after the murder of 'Uthmān, and being acknowledged by Muhājirūn (Emigrants) and Anṣār (Helpers), has refrained from acknowledging him, doing his best to degrade him and instigate people against him for deposing him. He has resorted to deluding people by telling them that 'Alī (A) had no merit or virtue, and he was just like common people.

Thus he rendered a great service to the Umayyad State by crowning Mu'āwiyah and his son Yazīd with the crown of caliphate, falsely and calumniously against the Prophet (S), recognizing the caliphate of al-Saffāh, and al-Manṣūr and all the Umayyad debauchees, and preferring them to the Master of Muslims and Walī al-Mu'minīn as testified in the Qur'ānic and Sunnah's texts. He has never recognized 'Alī's caliphate despite its being assumed, how wonderful is that!

In a coming chapter we will reveal and unveil more facts about Ibn 'Umar, though what we have mentioned is sufficient for degrading him and dispossessing him of justice, and for reckoning him among the band of *Nawāṣīb* who founded the school of Ahl al-Sunnah wa al-Jamā'ah, counting him as the greatest of *fūqahā'* and *muḥaddithūn*.

If anyone traverses the earth, East and West, performs prayers in all the mosques of Ahl al-Sunnah, exchanging dialogue with their '*ulamā'*', he will hear everywhere their Imams' saying: "from 'Abd Allāh ibn 'Umar, may God be pleased with them both".

THE PROPHET (S) REJECTS LEGISLATION OF AHL AL-SUNNAH

We have already known that the Shī'ah, due to their being followers of the guide of the Imams of Ahl al-Bayt (A), have never adopted exertion of opinion or *qiyās*, but rather they have forbidden such practices, since the Prophetic texts have been the source of legislation for them, being transmitted by one from the other, and we have mentioned *al-Ṣaḥīfah al-Jāmi'ah* that measured seventy cubits, containing all rules needed by Muslims till the Doomsday.

We came to know also that Ahl al-Sunnah have no alternative but to act according to opinion and *qiyās*, due to the absence of the Prophetic texts as their chiefs and masters have rejected and burnt them, preventing people from writing and propagating them.

Then the supporters of *ijtihād* and exerting the opinion have resorted to fabricate a *ḥadīth*, ascribing it to the Prophet (S), with the aim of reinforcing their creed (*madhhab*) and obscuring the Truth with falsehood. So they said that the Prophet (S) asked Mu'ādh ibn Jabal at the time of sending him to Yemen: How would you judge when facing any judicial question (*mas'alah*)? Said Mu'ādh: I judge with the Book of Allah. The Prophet (S) said: If it (the solution) is not found therein? He replied: I judge with the Sunnah of the Messenger of Allah (S). The Prophet said: If it is not found in His Messenger's Sunnah (what to do)? Thereat Mu'ādh said: If I can't find it, I exert my opinion. The Prophet (S) said then: Praise belongs to Allah Who granted the emissary of His Messenger success towards that what pleases Allah and His Messenger.

This *ḥadīth* is verily false (*bāṭil*), and far from being

uttered by the Messenger of Allah (S), as how could the Prophet say to Mu'ādh: "If you do not find (the answer) in Allah's Book and His Messenger's Sunnah?", while Allah says to His Messenger. "*And We reveal the Scripture unto thee as an exposition of all things...*" (16:89), and He says further: "*We have neglected nothing in the Book (of Our creeds)*". (6:38), beside His saying: "*And whatsoever the Messenger giveth you, take it. And whatsoever he forbiddeth, abstain (from it)*". (59:7)

Moreover He said to His Messenger: "*Lo! We reveal unto thee the Scripture with the truth, that thou mayst judge between mankind by that which Allah showeth thee*". (4:105)

After all these verses how would the Prophet say to Mu'ādh: If you do not find it (the solution) in Allah's Book and His Messenger's Sunnah?! Is this other than a confession that Allah's Book and His Messenger's Sunnah being incomplete and have never exposed all the judicial rules!

It may be claimed by someone that: This *ḥadīth* may be said by Mu'ādh ibn Jabal in the beginning of the *da'wah* (invitation to Islam), and he has not completed it after revelation of the Qur'ān.

Our reply will be as follows: This is not accepted and is untrue.

The first reason is due to Mu'ādh's saying:

"I judge according to the Book of Allah", meaning that Allah's Book has been complete. If we observe also his saying: "I judge according to the Sunnah of His Messenger", we will apprehend with no doubt that this *ḥadīth* has been very lately composed, at the time of prevalence of adopting *ijtihād* against *nuṣūṣ* (texts), since the term (the Book of Allah and Sunnah of His Messenger) used to be referred to after the Prophet's (S) demise.

The second reason for its being untrue, is that it will become (if accepted) a *ḥujjah* (plea) to be produced by

whoever being unaware of the rules of Allah and His Messenger (S), to judge according to his opinion as he wishes, without bothering himself to be acquainted with the *nuṣūṣ*.

The third reason being the holy verses:

"Whoso judgeth not by that which Allah hath revealed: such are disbelievers". (5:44)

"Whoso judgeth not by that which Allah hath revealed: such are wrong-doers". (5:45)

"Whoso judgeth not by that which Allah hath revealed: such are evil-livers". (5:47)

Fourthly, due to the fact that whoever is unaware of the rules (of Allah and His Messenger) has no right to judge or give legal verdicts, till he recognizes the judgement (*ḥukm*) of Allah and His Messenger in the matter.

The Prophet himself, though being God's Messenger and granted by Allah the right to legislate for the Ummah, by His saying: *"And it becometh not a believing man or a believing woman, when Allah and His Messenger have decided an affair (for them), that they should (after that) claim any say in their affair (33:36)*, still he has never given any rule, throughout all his lifetime, in any affair according to opinion or *qiyās*, or *ijtihād*, but he has all the time been following and adopting the Divine texts, brought down by Jabriel (A) wherever necessary, and all the narrations contradicting this fact are only fabrications.

For assuring the reader more, I will cite an evidence from the *Ṣiḥāḥ* of Ahl al-Sunnah:

It is reported by al-Bukhārī in his *Ṣaḥīḥ*:

"Whenever the Prophet (S) was asked about that which no revelation (waḥy) was descended, he would say: I know not, or he would not give any reply till the descent of revelation upon him, and he never applied the exertion of opinion or qiyās, as ordained by Allah in His Book: "...by that

*which Allah showeth thee". (4:105)*¹²

Listen to the following verse stated by the Lord of all worlds to His Messenger: *"And unto thee have We revealed the Scripture with the truth, confirming whatever Scripture was before it, and a watcher over it. So judge between them by that which Allah hath revealed..." (5:48).*

In another verse it is said to the Prophet (S): *"Lo! We reveal unto thee the Scripture with the truth, that thou mayst judge between mankind by that which Allah showeth thee..." (4:105).*

So if they give witness that the Prophet (S) has never acted by opinion (*ra'y*) or *qiyās*, how come that they have granted themselves the right to act by that?! How do they contradict the rules of Allah and Sunnah of His Messenger, and claim after that of being Ahl al-Sunnah?! How surprising and strange is that!

A NECESSARY NOTE

When we mention "Ahl al-Sunnah wa al-Jamā'ah" in the coming chapters, we never mean the contemporary Muslims, as we observed in many places their being innocent, and not responsible for the sins perpetrated by their ancestors. In fact they are victims of the historical intrigues and obscurantism engineered by the Umayyads and 'Abbāsids and their stooges, with the aim of obliterating the Prophetic Sunnah and retrograding to the Ignorance period (*Jāhiliyyah*).

We used to follow their guide, until God showered His grace upon us and guided us toward the deliverance ark, and the only thing we can do is imploring and beseeching Allah—*subhānahu*— to guide for this end the whole Islamic Ummah, so that only truth will prevail.

Someone may argue that criticizing and abusing the Companions will hurt the feeling of the majority of Muslims, who believe in their being just and superior to all the creatures except the Prophet (S). But our reply is that it is incumbent upon all the Muslims to believe in Allah and His Messenger, obeying their commandments and never transgressing the limits they have laid down. This being the only way for delivering the Muslims, including the Companions, and whoever contradicts this, his fate will be fire even if be the Prophet's uncle or son.

Criticizing or abusing some of the *Ṣaḥābah* has been a necessity imposed by the historical incidents, with which they have interacted, and they have differed among themselves, leading to create disagreement and calamity for the Ummah.

AHL AL-SUNNAH'S HOSTILITY TO AHL AL-BAYT REVEALS THEIR IDENTITY

Every researcher will be amazed when recognizing the true identity of Ahl al-Sunnah wa al-Jamā'ah, knowing that they have been enemies of the Pure *ʿIrāq* and following the guide of whoever fought and cursed them, and strove to slay them beside exterminating them.

Therefore we see Ahl al-Sunnah support and confirm the traditionists, if being Khawārij or 'Uthmānī Nawāṣib, but accuse and enfeeble the traditionists if being from among the Shī'ah (followers) of Ahl al-Bayt.

This fact has been expressly mentioned in their books, when they try to deny the *ṣaḥīḥ* traditions, citing the merits (*fadā'il*) of 'Alī ibn Abī Tālib (A), and weaken the authenticity of their narrator by saying: And in his chain (*sanad*) someone (*fulān*) and he is a *rāfidī*.¹³³

On the other hand, they confirm and support the false traditions that are composed for the sake of glorifying the other caliphs, though their narrator being a *nāṣibī*, since *naṣb* in their view is severity and firmness in the Sunnah.

It is reported that Ibn Hajar said about 'Abd Allāh ibn Idrīs al-'Azdī (known of being a *nāṣibī*): "He is the owner of a Sunnah and Jamā'ah, and has been firm in the Sunnah, and 'Uthmānī."¹³⁴

He also says about 'Abd Allāh ibn 'Awn al-Baṣrī: He is trustworthy, and a man of worship and firmness in the Sunnah, and severity against the heretics. Ibn Sa'd said: 'Abd Allāh ibn 'Awn al-Baṣrī was 'Uthmānī.¹³⁵ He also says about Ibrāhīm ibn Ya'qub al-Jūzjānī, (known of his hatred against 'Alī [A]): 'He was Ḥarizī *al-madhhab*, i.e. wa following the school of Ḥariz ibn 'Uthmān al-Dimashqī, known of *naṣb*

(hostility against Ahl al-Bayt).¹³⁶

Ibn Hayyān said about him: He was firm in the Sunnah, committing *ḥadīth* to memory (*ḥāfiz*).

It is noteworthy to mention here that this *nāṣibī*, whom they praise of being firm in the Sunnah and memorizing (*ḥifz*) the *ḥadīth*, used to avail of the gathering of the traditionists at his door (house), and send his maid with a hen in her hand. After traversing in al-Madīnah, she returns to tell her master al-Jūzjānī that she has not found anyone to slaughter the hen for her, whereat he would cry out: *Subhān Allāh* (Glorified is Allah)! We cannot find one person to slaughter a hen and 'Alī slaughters more than twenty thousand Muslims a day!!

Through such artifice (*makr*) and cunningness, the opponents of Ahl al-Bayt strive to divert people away from truth, misleading them with such false disturbing news, with the aim of filling Muslims' hearts, particularly the traditionists, with grudge and hatred against 'Alī ibn Abī Ṭālib (A), permitting thus to revile and curse him.

We can see this phenomenon prevalent even nowadays. Despite Ahl al-Sunnah's claiming that they love and are pleased with our Master 'Alī (*karrama Allāh wajhah*), but when any *ḥadīth* in regard of 'Alī's merits is narrated for them, they begin to give sign by winking (*ghamz*) and deride the narrator, charging him with *tashayyu'* and uttering heresies and *ghuluww* (excess) in religion.

When you talk to them about the Caliphs Abū Bakr and 'Umar or all the *Ṣaḥābah* with no exception, citing their merits with exaggeration (*mughālāt*), they will have confidence in you and be pleased to listen to you, with introducing you to be of much knowledge and awareness.

This being exactly the same belief held by their (*ṣāliḥ*) ancestors. It is reported by the historians that al-'Imām Aḥmad ibn Ḥanbal used to disauthenticate those narrators who disgrace Abū Bakr or 'Umar or 'Uthmān, whereas he used

to honour Ibrāhīm al-Jūzjānī, the *nāṣibī*, previously mentioned, to a great extent, correspond with him, beside quoting from his books and arguing with them on the pulpit (*minbar*).

If this be the state of Aḥmad ibn Ḥanbal, who forced his contemporaries to recognize the caliphate of 'Alī (A), admitting his being the Fourth Caliph, so what about those who have never recognized any merit or virtue for 'Alī, or those who used to reviling and cursing him over pulpits on Fridays and feasts (*ʿīds*).

Further, it is reported that al-Dāraqutnī has said: Ibn Qutaybah, the *mutakallim* of Ahl al-Sunnah, used to adopt anthropomorphism (*tashbīh*), being diverted from the *'Itrah* (Prophet's Progeny).¹³⁷

Thus it is revealed that most of Ahl al-Sunnah have been diverted away from the Prophet's *'Itrah*.

Also al-Mutawakkil, who was called by Ahl al-Ḥadīth with the name "Muhyī al-Sunnah", and used to honour Aḥmad ibn Ḥanbal and obey his orders in appointing the judges, has been the biggest contestor to 'Alī and Ahl al-Bayt (peace be upon them), to the extent that his grudge against them pushed him to dig out the grave of al-Ḥusayn ibn 'Alī (A), preventing people from visiting his shrine, and taking the life of whoever holding the name ('Alī). Al-Khwārazmī has mentioned him in his letters, saying that he has never given any stipend, nor bestowing any gift but over that who reviled Āl Abī Ṭālib (A) and supported the school of *Nawāṣib*.¹³⁸

It is self-evident that the school of *Nawāṣib* is the school of Ahl al-Sunnah wa al-Jamā'ah itself, and the supporter of the school of *Nawāṣib* al-Mutawakkil is Muhyī al-Sunnah himself, so get the meaning.

It is reported by Ibn Kathīr in his book *al-Bidāyah wa al-nihāyah*, that when Ahl al-Sunnah heard al-'A'mash narrating the *ḥadīth* of the roasted fowl, which was in regard of 'Alī's virtue, they drove him out of the mosque and washed

his place (on which he sat).¹³⁹

They have also tried to prevent the burying of al-'Imām Muḥammad ibn Jarīr al-Ṭabarī, the great historian and author of *al-Tafsīr al-Kabīr*, for the only reason that he has reported and confirmed the *ḥadīth* of Ghadīr Khumm: "Of whomever I am his master, this 'Alī also is his master (*mawlā*)", beside compiling its narrations from various ways, reaching the extent of *tawātur* (succession).

Ibn Kathīr has said: I saw a book by him in which he has collected the traditions of Ghadīr Khumm in two volumes, and another book in which he has compiled the traditions about the roasted fowl.¹⁴⁰ He (al-Ṭabarī) is mentioned also by Ibn Hajar in his book *Lisān al-mizān*, where he says: He is the dignified Imam and exegete (*mufasssīr*), *thiqah* (trustworthy), *ṣādiq* (truthful), in him there is little *tashayyu'* and harmless *muwālāt* (loyalty).¹⁴¹

When the great *muhaddith* al-'Imām al-Nasā'ī, the author of one of *al-Ṣiḥāḥ al-Sittah* (the Six *Ṣiḥāḥ*) for Ahl al-Sunnah, authored the book *al-Faḍā'il* (merits) in 'Alī's regard, he was asked about the merits of Mu'āwiyah, he replied: I know no merit for him, may God not satiate his abdomen. So they have beat him on his privy parts till he swooned, and when being shifted he died as a consequence of this.

Ibn Kathīr, in his *Ta'rīkh*, cites the incidents that occurred in Baghdad in the year 363 H. between the Shī'ah and Ahl al-Sunnah on 'Āshūrā' Day (the 10th day of Muharram), saying:

Some people from among Ahl al-Sunnah made a woman to mount a camel, calling her: 'Ā'ishah, while some of them called themselves: Ṭalhah and some others Zubayr, proclaiming: "We will fight 'Alī's companions". Consequently a large number of people were killed.¹⁴²

This being exactly like what is going on nowadays in India, where Ahl al-Sunnah attack the Shī'ah on 'Āshūrā' Day,

for preventing the ceremonies of mourning procession (*ta'ziyah*), as a result of which many innocent Muslims are slain.

From this survey, the fact exposed clearly is that the *Nawāṣib*, who contracted the enmity of 'Alī (A) and fought Ahl al-Bayt (A), are the same people who gave themselves the title Ahl al-Sunnah wa al-Jamā'ah, and we came to know earlier what they meant by Sunnah and what they meant by Jamā'ah.

It is self-evident that the enemy of the Prophet's Progeny, is in fact the enemy of their grandfather the Messenger of Allah, and this one being the enemy of Allah.

It is self-evident also that the enemy of Allah and His Messenger, and Ahl al-Bayt, cannot be counted among the bondmen of the Beneficent, nor among Ahl al-Sunnah, only in the case that the Satan's sunnah is meant.

But the Sunnah of the Beneficent (*Sunnat al-Raḥmān*) is to love Allah, His Messenger and Ahl al-Bayt, beside befriending them and following their guide. The Almighty Allah said:

"Say (O Muḥammad, unto mankind): I ask of you no fee therefor, save loving kindness among kinsfolk". (42:23)

So how can Mu'āwiyah be compared to 'Alī, and the leaders of misguidance to the leaders (Imams) of guidance, and is it possible to compare Ahl al-Sunnah wa al-Jamā'ah with the righteous Shī'ah?

The Almighty has said:

"This is a declaration for mankind, a guidance and an admonition unto those who ward off (evil)". (3:138)

AHL AL-SUNNAH PERVERT MANNER OF BENEDICTION ON MUHAMMAD

In this chapter you will realize the hidden facts about Ahl al-Sunnah wa al-Jamā'ah, and the extent of grudge they held against the Prophet's Progeny, that none of Ahl al-Bayt's virtues could escape their perversion (*tahrīf*).

One of these virtues being to ask benediction upon Muhammad and his Household, with which a verse is revealed in the holy Qur'ān. It is reported by al-Bukhārī and Muslim and all the narrators of Ahl al-Sunnah, that some Companions came to the Prophet (S) after the revelation of the verse (56) of *Sūrat al-Aḥzāb*: "*Lo! Allah and His angels shower blessings on the Prophet. O ye who believe! Ask blessings on him and salute him with a worthy salutation*", and they said to him: O Messenger of Allah, we knew how to salute you, but we could not realize how to ask blessings on you?!

The Prophet (S) replied: Say: O God shower blessings on Muḥammad and Āl Muḥammad as You showered blessings on Ibrāhīm and Āl Ibrāhīm. You are Praiseworthy and Glorified...¹⁴³

Some have added his saying: And do not ask on me the benediction that is mutilated (*batrā'*). Thereat they said: O God's Messenger! What is the mutilated blessing (*al-ṣalāt al-batrā'*)? He replied: "(It is) saying: O God! Shower blessing upon Muḥammad, then keeping silent, while Allah is perfect (*Kāmil*), accepting nothing but what is perfect".

This *ḥadīth* led al-Shāfi'ī to say expressly that Allah will never accept the prayer of whoever does not ask benediction upon Ahl al-Bayt.

In the book *Sunan al-Dāraqutnī*, he is reported to have said, through his chain (*sanad*) from Abū Mas'ūd

al-'Anṣārī, that the Prophet (S) has said: The prayer (*ṣalāt*) of one who never asks blessing on me and on my Household, will never be accepted (by God).¹⁴⁴

In *al-Ṣawā'iq al-muhriqah*, Ibn Hajar is reported to have said, from al-Daylamī, that the Prophet (S) has said: Every supplication (*du'ā'*) is screened (*mahjūb*) from being heard till benediction is asked on Muḥammad and his Household.¹⁴⁵

Also al-Ṭabarānī has reported in his book *al-'Awsat* that 'Alī (A) has said: Every *du'ā'* is *mahjūb* (kept from reaching God) till blessing is asked on Muḥammad and Āl Muḥammad.¹⁴⁶

Now we came to know, from the *Ṣiḥāḥ* of Ahl al-Sunnah, the manner of asking blessing on Muḥammad and Āl Muḥammad, and that Allah never accepts the prayer (*ṣalāt*) of any bondman not asking blessing on Muḥammad and his Progeny. We have realized further that every Muslim's supplication is kept from being heard till he asks blessing on Muḥammad and his Household.

What a great virtue and honourable excellence, granting Ahl al-Bayt preference over all mankind, that every Muslim seeks God's nearness through them.

But Ahl al-Sunnah wa al-Jamā'ah were angered at seeing this virtue being possessed by Ahl al-Bayt, with sensing its danger, since whatever false virtues and alleged excellences are ascribed to Abū Bakr, 'Umar and 'Uthmān, they can never attain this status or get access to this merit. This is due to the fact that Allah will never accept their prayer unless they seek His nearness through asking blessing on 'Alī ibn Abī Ṭālib after Muḥammad, since he is the master of *'Itrah* as is known. Therefore they (Ahl al-Sunnah) have embarked on perverting it (blessing) by adding a part from their own that has never been commanded by God's Messenger (S), aiming at elevating the status of their masters among the Ṣaḥābah. They also have striven, from the first century, to cut it off, so all their letters

have been devoid of complete benediction, and when mentioning the name 'Muhammad' or the 'Prophet' or God's Messenger (Rasūl Allāh), they used to write "may God's benediction and peace be upon him" without mentioning Āl Muḥammad.

If you talk to anyone of them (Sunnah) and tell him: Ask blessing on Muḥammad, he will reply: "May God's benediction and peace be upon him", with no mention of the Household. Some of them have even twisted it that you never hear of them except "*ṣalli wa sallim*" (ask blessing and peace).

But when asking any Shī'ī, whether an Arab or Iranian, to ask blessing on Muḥammad, he will immediately say: May God's benediction be upon Muḥammad and Āl Muḥammad.

It is reported in the books of Ahl al-Sunnah that the Prophet (S) has said: Say: O God shower blessing on Muḥammad and Āl Muḥammad in the mood of present and future, and in the form of *du'ā'* (invocation) and imploring God (*subhānahu*). Nevertheless they suffice with the phrase: may God's benediction and peace be upon him, in the past tense without mentioning his Household (Āl).

The leader of Ahl al-Sunnah, Mu'āwiyah ibn Abī Sufyān, has tried his best to eliminate the remembrance of Muḥammad from *Adhān* (call for prayer).¹⁴⁷ So it is no strange to see his followers and imitators to mutilate and pervert the prayer, and if it were feasible for them to omit it outright, they would do, but it is too far from them.

Anyone listening to their (Sunnah) orators, especially the Wahhabists, will hear only perverted *ṣalāt* (benediction). They either cut it, or when obliged to complete it, they add other words to it: "and on his Companions all", or they say: "and on his good and pure Companions", transferring thus the purity verse (*Āyat al-taḥīr*), revealed in the regard of Ahl al-Bayt, to include the Companions also, for misguiding common people that Ahl al-Bayt and Ṣaḥābah being equal in

respect of excellence (*fadl*).

They have learnt the science of misrepresentation (*tamwīh*) and perversion (*tahrif*) from their first *faqīh* and great guide 'Abd Allāh ibn 'Umar, whose hatred against Ahl al-Bayt has already been exposed for all. It is reported by Mālik in his book *al-Muwatta'*, that 'Abd Allāh ibn 'Umar used to stand at the Prophet's tomb and pray (ask blessing) upon the Prophet, and upon Abū Bakr and 'Umar.¹⁴⁸

Contemplating the matter of fact, no one will ever find such addition, like asking blessing on the Ṣaḥābah, neither in the Book nor in the Prophetic Sunnah, but in them there is only commandment to ask blessing on Muḥammad and Āl Muḥammad, which is addressed to the Ṣaḥābah rather than other *mukallaḥ* people.

This addition is only made by Ahl al-Sunnah, who have innovated many heresies, calling them a sunnah, intending therewith to obliterate a virtue or hide a reality.

It is stated in the holy Qur'ān:

"*Fain would they put out the light of Allah with their mouths, but Allah will perfect His light however much the disbelievers are averse*". (61:8)

Thus the real followers of the Sunnah can be easily recognized and distinguished from the false claimants.

LIES REVEALED BY REALITIES

In this chapter we intend to reveal to every sane freeman, who left fanaticism and uncovered the veils and obscurity out of his sight and insight for attaining to guidance and truth, and tell him that all heads and Imams of Ahl al-Sunnah have explicitly contradicted the Prophetic Sunnah, deserting it deliberately and voluntarily. So no Muslim should be lured with the false flattery uttered here and there, having no clear evidence and no express proof.

By exposing these facts, we never intend to claim or add anything or charge against the, other than what is mentioned by them in their *Ṣiḥāḥ*, reference and history books. Some of these realities have been cited hastily, and we feel necessary to elaborate more, to see the guidance sun rise and deviation clouds disperse, and darkness being substituted by light.

Repetition is not devoid of benefit, as it is said, and the reader may be interested in diversity, the style we learned from the holy Qur'ān, as it has cited the story of Moses and that of Jesus in many *sūrah*s with different styles, one supporting the other.

We intend to refer to the Imams and magnates, whom Ahl al-Sunnah follow and refer to as being the foremost in knowledge and *fiqh*, preferring them over Pure Imams among the Household of the chosen Prophet (S). We will disregard some Ṣaḥābah who are known worldwide of being plunged in debauchery and licentiousness, and too far from spirit and morals of Islam, like: Mu'āwiyah and his son Yazīd,¹⁰ Ibn al-'Āṣ, Ibn Marwān and Ibn Shu'bah and others.

If we traverse some of the Sunnī Arab and Islamic States, we will be encountered with people remembering and

glorifying these men, streets being called by their names, and books written in regard of their ingenuity, well-done policy and legitimacy of their caliphate. However, we do not waste time in citing facts about them, and uncover their defects, being satisfied with that revealed by some freemen among historians and thinkers.

But we intend to refer to those Imams known of uprightness, justice, *zuhd* (asceticism) and piety, who were magnates of Ahl al-Sunnah, to better realize how they have changed the Prophet's Sunnah, disseminating among the Ummah heresies that created disunity and misguidance, destroying the towering edifice that the Messenger has erected and spent all his life toiling and striving for safeguarding and reinforcing it.

From among the magnates of Ahl al-Sunnah, I have selected twelve personalities, having influential role in the course of events, altering the ensigns of religion, and sharing in segregating and scattering the Ummah.

IMAMS AND MAGNATES OF AHL AL-SUNNAH WA AL-JAMĀ'AH

1. Abū Bakr ibn Abī Quhāfah, the First Caliph.
2. 'Umar ibn al-Khaṭṭāb, the Second Caliph.
3. 'Uthmān ibn 'Affān, the Third Caliph.
4. Ṭalḥah ibn 'Ubayd Allāh.
5. Al-Zubayr ibn al-'Awwām.
6. Sa'd ibn Abī Waqqāṣ.
7. 'Abd al-Raḥmān ibn 'Awf.
8. 'Ā'ishah bint Abī Bakr (Umm al-Mu'minīn).
9. Khālīd ibn al-Walīd.
10. Abū Hurayrah al-Dūsī.
11. 'Abd Allāh ibn 'Umar.
12. 'Abd Allāh ibn al-Zubayr.

I have chosen these twelve ones from among Ahl al-Sunnah's magnates, due to their being highly glorified, remembered and praised, or due to multiplicity of their narrations and abundance of their knowledge as alleged by Ahl al-Sunnah.

We are going to talk briefly about each one of them, exposing his contradiction to the Prophetic Sunnah, either deliberately or unknowingly, so that every researcher can realize clearly that Ahl al-Sunnah's claims being mere lies, and they follow their desires, alleging that truth is with them and others are followers of misguidance!

1. Abū Bakr "al-Ṣiddīq" ibn Abī Quhāfah:

In some of the foregoing chapters of my books, I have mentioned that he has collected five hundred traditions (said)

by the Prophet (S), and burnt them in fire, addressing people thus: "Do not narrate from the Messenger of Allah any *ḥadīth*, and when asked, you can say: the Qur'ān is between you and us, so regard lawful its *ḥalāl*, and regard unlawful what is ordained *ḥarām* in it".

We have said also that he has contradicted the Prophet's Sunnah regarding the inscription of the Book (Qur'ān), supporting 'Umar's stance in saying: "The Messenger of Allah utters obscene words, and we are sufficed with the Book of Allah".

He has usurped the caliphate, disregarding the Prophet's texts in appointing 'Alī as his successor.

He has also contradicted and disobeyed the Prophet's Sunnah in respect of many matters, such as his order to give leadership of the (Islamic) army to Usāmah, his hurting the Prophet's daughter and challenging her anger; his fighting and killing the Muslims who refused to pay *zakāt*; his refraining from giving those whose hearts are to be reconciled their share, following 'Umar's opinion; and finally his contradicting the Prophet's Sunnah in appointing 'Umar as his successor over Muslims without consulting anyone. All these contradictions and others against the Prophet's Sunnah have been stated in the *Ṣiḥāḥ* of Ahl al-Sunnah, reported by their historians and biography books (*siyar*).

If the Prophetic Sunnah be as identified by the '*ulamā'*': every saying or act or *iqrār* (acknowledgement) by the Messenger of Allah (S), then Abū Bakr has verily contradicted the Sunnah as a whole (in all branches).

In regard of the saying, we can refer to the Prophet's *ḥadīth*: Fāṭimah is a part (*bid'ah*) of me, whoever vexes her has vexed me; and we all know that she has passed away displeased with Abū Bakr, as reported by al-Bukhārī.

We mention also his (S) saying: God's damnation is upon whoever stays behind Usāmah's army. He said it when people refuted his order in appointing Usāmah as a

commander, refusing to join his army. Despite all this, Abū Bakr has stayed behind with the pretext of (assuming) the caliphate.

As regards the act: we can refer to the Prophet's conduct towards those whose hearts are to be reconciled, as he has treated them kindly, granting them a share of *zakāt* as ordained by Allah, the Exalted. But Abū Bakr has deprived them of this right, though a Qur'ānic verse is revealed about it and it has been done by the Prophet (S). Nevertheless he has responded to 'Umar ibn al-Khaṭṭāb's desire, who said to them: We are needless of you.

In respect of *iqrār* (acknowledgement), we can cite as an example, what the Prophet (S) has ordained concerning the writing of his traditions and propagating them among people, but Abū Bakr has burnt them, preventing their propagation and narration.

Added to this, he (Abū Bakr) has been unaware of numerous Qur'ānic rules. Once he was asked about *kalālah*, about whose rule a verse is revealed, he replied: I will judge in it according to my *ra'y* (opinion): if right it is from Allah, if wrong it is from me and Satan.¹³⁰

Isn't it surprising that when the caliph of Muslims is asked about the rule of *kalālah*, which has been exposed by Allah in His Book, and manifested by His Messenger (S) in his Sunnah, he ignores both the Book and Sunnah and judges with his opinion? Then he confesses that the Satan may overcome his *ra'y*, a fact which being not strange for the Muslims' Caliph Abū Bakr, as he has said more than once: I have a devil that controls me.

It is decided by the scholars of Islam that whoever judges in God's Book according to his opinion, has in fact become an infidel. We have also come to know that the Prophet (S) has never adopted *ra'y* or *qiyās* in issuing rules.

Moreover Abū Bakr used to say: Do not compel me to adopt the Sunnah of your Prophet; I can never endure it. So

if Abū Bakr cannot endure the Prophet's Sunnah, how would his followers and supporters claim of their being Ahl al-Sunnah?

The reason for his not enduring it, may lie in the fact that it reminds him of his perversion and remoteness from the message-owner. Otherwise what will be our interpretation for the following verses revealed by Allah:

"...He hath not laid upon you in religion any hardship..." (22:78)

"Allah desireth for you ease; He desireth not hardship for you..." (2:185)

"Allah tasketh not a soul beyond its scope..." (2:286)

And the last one is:

"And whatsoever the Messenger giveth you, take it. And whatsoever he forbiddeth, abstain (from it)". (59:7)

So Abū Bakr's saying, that he can't endure the Prophet's Sunnah, is regarded as a refutation against these verses. If the First Caliph has never endured the Sunnah at that time, how could we ask the contemporary Muslims to establish God's rule as ordained in His Book and the Sunnah of His Prophet?! We have observed Abū Bakr contradict the Prophetic Sunnah even in the simple matters, that are in the reach of common people and even the ignorant.

Further, Abū Bakr has neglected the sacrifice (of a ship) while it has been done and emphasized by the Prophet (S), and it has been known by All Muslims, that sacrifice used to be an emphasized and commendable sunnah, so how could it be ignored by the caliph of Muslims?!

Al-Shāfi'ī in his book *al-'Umm*, and other traditionists¹³¹ have narrated that: Abū Bakr and 'Umar have never sacrificed, for fear of being followed by others, who might think that it being *wājib*. It is verily an invalid explanation, not based on any proof, and all the Ṣaḥābah have realized from the Prophet (S), that sacrifice being a sunnah and not *wājib* (obligatory).

What should it entail if supposedly people thought of its being *wājib*? We have witnessed that 'Umar has innovated *tarāwīh* prayer, while it being neither a sunnah nor *wājib*, rather the Prophet has forbidden it. Nevertheless most of Ahl al-Sunnah believe it to be *wājib* today.

May be Abū Bakr and 'Umar have intended, through abandoning the Prophet's Sunnah about sacrifice, to make people think that whatever is practised by the Prophet (S) is not necessarily being *wājib*, and it is permissible to leave and neglect it.

Thus, this can be regarded by them as a proof for veracity of their saying: The Book of Allah is sufficient for us; and of Abū Bakr's saying: Do not narrate any *ḥadīth* from the Prophet... etc.

So when someone debates Abū Bakr by the Prophetic Sunnah regarding the sacrifice, for instance, he may reply: Do not narrate anything from the Prophet, but show me where is sacrifice mentioned in Allah's Book!

Then the researcher will apprehend why has the Prophet's Sunnah been neglected and unknown among them, and why have they altered the rules of Allah and His Messenger, according to their opinions and *qiyās*, and the matters approved by them that keep abreast of their desires.

All these reported examples being only a portion of the plenty of acts done by Abū Bakr, in respect of the holy Prophetic Sunnah, and the humiliation, burning and negligence he brought to it, that may need a separate book.

How can any Muslim have confidence in a person having this bit of knowledge, and such relation to the Prophetic Sunnah, and how can his followers be called Ahl al-Sunnah??! The true followers of Sunnah must not neglect or burn it, but rather they should follow and sanctify it.

It is stated in the holy Qur'ān:

"Say, (O Muhammad, to mankind): If ye love Allah, follow me; Allah will love you and forgive you your sins. Allah is

Forgiving, Merciful. Say: Obey Allah and the Messenger. But if they turn away, lo! Allah loveth not the disbelievers (in His guidance)". (3:31-32)

Allah, the Magnificent has said the truth

2. 'Umar ibn al-Khaṭṭāb (al-Fārūq):

In previous chapters of our books, we came to know that he has been the champion of opposition against the Prophetic Sunnah, and the one who has dared to say: "The Messenger of Allah utters obscene words (*yahjur*), and we are sufficed with the Book of Allah". As said by the Messenger, who never speaks of his own desire, 'Umar was the one who misled the entire Ummah, and the main cause for misguidance of every Muslim.¹⁵²

We came to know also that he has embarked on insulting and harassing al-Zahrā' (A), frightening and scaring her and her children, when he has assaulted her house, threatening to burn it.

Further he has collected whatever written of the Prophetic Sunnah, burned it and prevented people from narrating the Prophet's traditions.

He has contradicted the Prophet's Sunnah throughout all stages of his life, in presence of the Prophet, and in his order to him to join Usāmah's army, when he refused with the pretext of aiding Abū Bakr in undertaking the duties of caliphate.

He has also contradicted the Qur'ān and the Sunnah in the following matters:

- preventing the share of those whose hearts are to be reconciled,
- in *mut'ah* of *ḥajj* and temporary marriage (*mut'ah*),
- in tripartite divorce, making it one divorce,
- in the duty (*farīdah*) of *tayammum*, by calling to not

performing prayer at the time of non-availability of water,
 —in impermissibility of spying on Muslims, by innovating it,
 —in dropping a part of the *adhān* and substituting it with one of his own,
 —in not chastising Khālīd ibn al-Walīd after threatening him with doing so.

Moreover he has contradicted the Prophetic Sunnah in regard of forbidding the performance of supererogatory prayer (*nāfilah*) in congregation, and has innovated the prayer of *tarāwīh*.

He has then opposed the Sunnah in granting gift (*ʿaṭāʾ*), and innovated principle of *mufāḍalah* (preference), creating the caste system in Islam.

He has also contradicted the Sunnah by innovating the Shūrā Council, and encharging Ibn ʿAwwf with it.

After all this, we see Ahl al-Sunnah hold him in the status of infallibles, claiming that justice has died with him, and when he was laid in his grave and visited by the two angels to question him, he cried at them: "Who is your Lord?" They say also that he is al-Fārūq with whom Allah separates between Truth and falsehood.

Isn't that an evidence for deriding and mocking Islam and Muslims by the Umayyads and their rulers, who ascribe virtues to a person known of being harsh and rude, and of his continuous opposition against the Messenger (S)?¹³³ Their state is such that they address Muslims by saying: Muḥammad's era with every thing it had, has gone away, and our time is coming for legislating in religion whatever we want and pleases us. You have become our slaves against your will and that of your Prophet, in whom you believe.

Isn't that like a reaction and taking revenge, for restoring the leadership of Quraysh headed by the Umayyads, who fought Islam and the Prophet of Islam?

While ʿUmar strives to obliterate the Prophetic *sunnah*, deriding and opposing them even in the presence of the Prophet himself, it is not strange then to see Quraysh give him its leadership and make him its greatest leader. That is because he has turned to be, after the advent of Islam, the spokesman and opposing champion of Quraysh, and has become after the Prophet's demise its combating power and big hope, in achieving its aspirations and ambitions in assuming power and bringing back the customs of *Jāhiliyyah*, which they adorn and still yearn to.

It is no coincidence to see ʿUmar contradict the Prophetic Sunnah during his caliphate time, and strive to move back Ibrāhīm's *maqām* from the Holy House (Ka'bah), to the way it used to be during the days of the pre-Islamic period (*Jāhiliyyah*).

It is reported by Ibn Sa'd in his *Ṭabaqāt*, and by other historians that:

When the Prophet (S) has conquered Makkah, he has attached Ibrāhīm's Maqām to the Bayt (Ka'bah), as it used to be during the lifetime of Ibrāhīm and Ismā'il (peace be upon them), since the Jāhilī Arabs have shifted it to its location of today. When ʿUmar has assumed the caliphate, he has shifted it to its present place, while it used to be attached to the House (Ka'bah), during the time of the Prophet and that of Abū Bakr.¹³⁴

So is there any justification for ʿUmar to obliterate the Sunnah of the Prophet, who revived the Sunnah of Ibrāhīm (A) and Ismā'il (A), while ʿUmar has revived the Jāhilī Sunnah, and rebuilt the Maqām as it was in the pre-Islamic era?

That is the man about whose excellences there are narrations that exceed imagination, and even Abū Bakr, who preceded him in caliphate, could not attain his position, and had a weakness as reported by al-Bukhārī, while ʿUmar proved to be a matchless genius.

This, in fact, is a scant of the heresies he has innovated in Islam, all being contradictory to the Book of Allah and Sunnah of His Messenger. Should we try to collect all the heresies and rules for which he has exerted his opinion, and coerced people to follow, we would compile a separate book, but we have abstained due to brevity.

Someone may argue by asking: How would 'Umar ibn al-Khaṭṭāb contradict Allah's Book and His Messenger's Sunnah while the Almighty Allah says in His Book:

"And it becometh not a believing man or a believing woman, when Allah and His Messenger have decided an affair (for them), that they should (after that) claim any say in their affair; and whoso is rebellious to Allah and His Messenger, he verily goeth astray in error manifest". (33:36)?

This being reiterated nowadays by people, as if they deny and can't believe that all this can be done by 'Umar ibn al-Khaṭṭāb.

Our reply to them is: This is a fact proved by his companions and followers from among Ahl al-Sunnah wa al-Jamā'ah, who prefer him, unknowingly, to the Prophet. Should all that is said in his regard being a lie, so all their *Ṣiḥāḥ* would be null and void, and there would be no proof for supporting their belief! Whereas most of the historic events have been written during the era of the State of Ahl al-Sunnah wa al-Jamā'ah, in whose love, respect and veneration for him there is no doubt.

Should all these sayings be true, which being actually so, then Muslims are asked to reconsider their stance and rethink in all their beliefs, if they be truly from among "Ahl al-Sunnah wa al-Jamā'ah".

When most of the investigators being nowadays unable to refute and deny such narrations and historical incidents, unanimously agreed by 'ulamā' and muḥaddithūn, they embark on interpretation and seeking feeble excuses, not based on any scientific proof. Some others enumerate his

heresies counting them as excellences among his praiseworthy prides, as if Allah and His Messenger have not been aware of the good of Muslims and have neglected -- I seek God's pardon -- all those heresies, that were discovered afterwards by 'Umar ibn al-Khaṭṭāb, who has made them a sunnah for them after the Prophet's demise.

What a great falsehood and express blasphemy! We seek God's protection against absurd opinions and mistaken desires. If 'Umar be the chief and Imam of Ahl al-Sunnah wa al-Jamā'ah, so I declare my disavowal from that Sunnah and that Jamā'ah.

I implore Allah — *Subḥānahu* — to make me die on the Sunnah of the Seal of prophets and master of apostles Muḥammad, and the path of his pure Progeny.

3. 'Uthmān ibn 'Affān (Dhū al-Nūrayn):

He is the Third Caliph who has assumed caliphate through an intrigue hatched by 'Umar ibn al-Khaṭṭāb, and 'Abd al-Raḥmān ibn 'Awf who made a covenant and pledge with him to rule according to the Book of Allah and Sunnah of His Messenger, and sunnah of the (first) Two Caliphs.

I have doubt in the second condition, being to rule according to the Sunnah of God's Messenger (S). Because 'Abd al-Raḥmān ibn 'Awf knows better than others, that the Two Caliphs Abū Bakr and 'Umar have never ruled according to the Prophetic Sunnah, but to their *ijtihād* and opinions, and that the Prophetic Sunnah has been, during the era of the Shaykhayn, almost absolutely neglected had not been 'Alī's striving hard to revive it in opportune circumstances.

Most probably he has stipulated that 'Alī ibn Abī Ṭālib should rule according to the Book of Allah and sunnah of the Shaykhayn, the offer that was refused by 'Alī, saying: I never rule but by the Book of Allah and Sunnah of His Messenger. So 'Alī (A) has lost the caliphate since he intended

to revive the Prophet's Sunnah, and 'Uthmān has assumed it as he has accepted to tread the path of Abū Bakr and 'Umar, who recurrently expressed their needlessness for the Prophetic Sunnah, and being sufficed with the Qur'ān to apply its *ḥalāl* and abstain from its *ḥarām*.

Our certainty is even increased, when knowing that 'Uthmān ibn 'Affān has apprehended from this provision that he had to exert his *ra'y* (opinion) as done by his both companions, being the sunnah adopted by the two Shaykhs after the Prophet (S). But 'Uthmān has gone too far in *ijtihād* more than the first two, till being disapproved by the Ṣaḥābah, who have blamed 'Abd al-Raḥmān ibn 'Awf saying to him: This is the making of your hands!

When protest and disapproval have been abundantly raised against 'Uthmān, he has addressed people saying: "Why haven't you disapproved 'Umar's *ijtihād*, is it due to your being afraid of him?"

It is also reported by Ibn Qutaybah, that when people have disapproved 'Uthmān's conduct, he has ascended the pulpit saying: O the Muhājirūn and Anṣār! You have found many faults with me, while approving the same conduct from Ibn al-Khaṭṭāb, since he has intimidated and repressed you, and no one dared to even blink at him. By God, I have more followers and nearer supporters than Ibn al-Khaṭṭāb.¹³⁵

I personally believe that the Emigrants and Helpers have never disapproved 'Uthman's *ijtihād*, as they used to it and confirmed it from the first day, but they have disapproved his conduct when he has deposed them and encharged the posts and governorates to the debauchees from among his uncles and relatives, who were fighting against Islam and Muslims.

The Muhājirūn and Anṣār kept silent towards Abū Bakr and 'Umar, since both of them have allowed them to take part in the government assigning them posts, bestowing over them fortune and repute.

Whereas 'Uthmān has deposed most of them, giving abundant wealth to the Umayyads, exciting thus the disapproval of the former, who raised suspicions against him till they killed him.

This being the fact prophesied by the Messenger of Allah (S) when he said to them: "I am not afraid that you take partners to Allah after me, but I am afraid that you contest regarding it (caliphate)".

Al-'Imām 'Alī (A) has said:

It seems that they have not heard God's saying:

"As for that Abode of the Hereafter We assign it unto those who seek not oppression in the earth, nor yet corruption. The sequel is for those who ward off (evil)". (28:83)

Yea, by God, they have heard and comprehended it, but they have taken a fancy to the world, and were fascinated by its ornament".

This is the truth. We either believe that they have disapproved his altering the Prophet's Sunnah, which being not possible, since they have never disapproved it from Abū Bakr and 'Umar, and supposedly 'Uthmān had more followers and nearer supporters than Abū Bakr and 'Umar as expressed by him, due to his being the head of Banū Ummayyah, who are nearer to the Prophet, more powerful, influential and of nobler descent than Taym and 'Udayy (the two tribes of Abū Bakr and 'Umar).

Moreover the Ṣaḥābah have never disapproved Abū Bakr's and 'Umar's conduct, but they have followed their sunnah, and deliberately ignored the Prophet's Sunnah, so it is not possible that they disapprove of 'Uthmān that which they have approved of others. The evidence for this lies in that they have attended numerous incidents where 'Uthmān has altered the Prophet's Sunnah like completing the travel prayer, preventing the *talbiyah*, omitting *takbīr* in prayer, and preventing *mut'ah* in *Ḥajj*. All these acts have never been disapproved but only by 'Alī ibn Abī Tālib, as shall be

exposed later on.

The Prophet's Sunnah was known by the *Ṣaḥābah*, but they have deliberately contradicted it to please and satisfy the Caliph 'Uthmān.

It is reported by al-Bayhaqī in his *al-Sunan al-Kubrā*, from 'Abd al-Rahmān ibn Yazīd that he said: We were once with 'Abd Allāh ibn Mas'ūd. Entering the Minā Mosque, he said: How many *rak'ahs* have been performed by Amīr al-Mu'minīn (meaning 'Uthmān)? They replied: Four, then he prayed four (*rak'ahs*). We questioned him: Haven't you narrated that the Prophet (S) and Abū Bakr have prayed two *rak'ahs*?! He replied: Yea, and I still say so now, but 'Uthmān was an Imām, and I cannot contradict him, as contradiction is evil.¹⁵⁶

How wonderful is that! 'Abd Allāh ibn Mas'ūd, the most renowned *Ṣaḥābī* among them, believes that contradicting 'Uthmān being evil, while contradicting the Messenger of Allah (S) being all good!

Is it reasonable to say then, that they have disapproved his neglecting the Prophetic Sunnah?

Sufyān ibn 'Uyaynah has narrated from Ja'far ibn Muḥammad that he said: 'Uthmān felt sick while in Minā. When 'Alī came, people asked him to lead them in prayer.

'Alī said: As you wish, but on condition that I perform the prayer of the Messenger of Allah (S), i.e. two *rak'ahs*!

They replied: Never, except the prayer of Amīr al-Mu'minīn 'Uthmān: four *rak'ahs*. So he refused to lead them in prayer.¹⁵⁷

Look at those thousands of people, being in Minā in the season of *Hajj*, and they expressly reject the Prophet's Sunnah, adopting nothing but 'Uthmān's *bid'ah* (heresy)! When 'Abd Allāh ibn Mas'ūd opines that contradicting 'Uthmān be evil, and prays four *rak'ahs*, though narrating from the Prophet to be two, it may be out of dissimulation (*taqiyyah*)

fearing from those thousands of people who adopt only the conduct of 'Uthmān, neglecting the Prophetic Sunnah.

The only one who has rejected this conduct being 'Alī ibn Abī Ṭālib (peace be upon him), who has refused to lead them in prayer unless it be as the Prophet has done. Through this he intended to revive the Prophetic Sunnah that was contradicted by the, fearing no admonition or their multitudes and plots.

It is noteworthy also that 'Abd Allāh ibn 'Umar has said: Prayer during travel is two *rak'ahs*, whoever contradicts the Sunnah has denied God.¹⁵⁸

Thus he has charged with disbelief the Caliph 'Uthmān beside all those who followed him on the *bid'ah* of completing prayer in travel. However, we will return later to the *faqīh* 'Abd Allāh ibn 'Umar to judge him as he has judged the others.

It is reported by al-Bukhārī in his *Ṣaḥīḥ*, that he said: I heard a conversation between 'Uthmān and 'Alī on the road between Makkah and al-Madīnah, regarding performance of 'Umrah and *Hajj* together. 'Uthmān has forbidden enjoyment of 'Umrah together with *Hajj*, while 'Alī said: Here I am for 'Umrah and *Hajj* together. 'Uthmān said: Are you performing an act that I have forbidden? 'Alī replied: I am not ready to abandon the Sunnah of God's Messenger (S) for fear of being reprimanded by any individual.¹⁵⁹

This is the truth of the Caliph of Muslims, who expressly contradicts the Sunnah, beside forbidding people from adopting it, being not disapproved but only by 'Alī ibn Abī Ṭālib, who has never forsaken the Prophet's Sunnah even if be threatened by death.

Is there among the Prophet's Companions, other than Abū al-Ḥasan (A), who can truly and really represent the Prophetic Sunnah?

'Alī has never neglected the Sunnah, despite the ruler's suppression and despotism, and his being supported by

the Ṣaḥābah whose books and *Ṣiḥāḥ* testify our belief that he (A) has done his utmost to revive the Prophetic Sunnah and make people follow it. But no opinion is there for that whose word is not obeyed, as disclosed by him himself, as no one has obeyed and adopted his words except the Shī'ah, who have faithfully devoted themselves to and followed him in everything.

Thus we conclude that the Ṣaḥābah have not disapproved 'Uthmān's conduct due to his changing the Prophetic Sunnah, as we have understood from their *Ṣiḥāḥ* their contradiction to it and not to 'Uthmān's heresies. They have protested against him for the sake of the mundane world, and acquiring wealth, fame and authority. It is them who have warred against 'Alī, since he has never assigned posts to them, asking them to return the assets (*amwāl*), they have unrightly accumulated, to the Muslims' treasury (*Bayt al-Māl*) to be used by the needy.

Can any intelligent man believe after that, that the followers of 'Uthmān being the followers of the Sunnah, and 'Alī's followers being the *rawāfiḍ* and heretics? Judge according to what Allah has shown you, if you be of the equitable ones.

The Qur'ān has clearly said:

"Lo! Allah commandeth you that ye restore deposits to their owners, and if ye judge between mankind, that ye judge justly. Lo! comely is this which Allah admonisheth you. Lo! Allah is ever Hearer, Seer". (4:58)

4. Ṭalḥah ibn 'Ubayd Allāh:

He is one of the renowned Companions, and of the six men nominated by 'Umar ibn al-Khaṭṭāb for assuming the post of caliphate, and one of the ten promised with Paradise as alleged by Ahl al-Sunnah.

When probing into history books about the real character of this man, we come to know of his being among the

world-lovers, who have been tempted and seduced by the world, selling out their religion for its sake, ruining thus their souls, so their commerce does not prosper, and on the Doomsday they be among the repentants.

He used to annoy the Prophet (S) by saying: When the Messenger of Allah dies, I shall marry 'Ā'ishah, since she is my cousin. When this reached the Prophet, he took ill at it.

When the verse of *ḥijāb* (Islamic covering) was revealed and the Prophet's wives covered themselves, Ṭalḥah said: Does Muḥammad keep our cousins from us and marry our wives after our death? When he passes away we shall verily marry his wives.¹⁶⁰

When the Prophet (S) took ill at this, the following holy verse was revealed:

"...And it is not for you to cause annoyance to the Messenger of Allah, nor that ye should ever marry his wives after him. Lo! that in Allah's sight would be an enormity". (33:53)

He has also entered upon Abū Bakr, before his death, and when he has committed caliphate to 'Umar ibn al-Khaṭṭāb, he said to him: What shall be your answer to your Lord as you have made a rude harsh man to rule over us? Thereat Abū Bakr abused him with obscene words.¹⁶¹

After the new Caliph's assuming power, he has kept silent, becoming among his supporters, and striving to hoard up wealth and getting slaves, especially when he has coveted for caliphate after being nominated by 'Umar for it.

It is Ṭalḥah who has disappointed al-'Imām 'Alī and has taken the side of Uthmān ibn 'Affān, due to his pre-knowledge of the fact that if the caliphate goes to 'Alī, no coveted object would remain for him. In this regard 'Alī said: "One of them turned against me because of his hatred and the other got inclined the other way due to his in-law relationship and this thing and that thing...."

Muḥammad 'Abdah says in his *Sharḥ*: Ṭalḥah used to get inclined to 'Uthmān due to the in-law relationship between

them, as reported by the narrators. His turning away from 'Alī is a sufficient proof for proving his inclination toward 'Uthmān, as he is from Taym, and it is known that there used to be intense emotions of anger between Banū Hāshim and Banū Taym because of the greed for caliphate by Abū Bakr.¹⁶²

Undoubtedly Ṭalḥah was one of the Ṣaḥābah who has attended the Ghadīr Allegiance (*bay'ah*), and heard the Prophet's saying: Of whom I am his master, this 'Alī is also his master (*mawlā*).

Certainly he has heard the Messenger of Allah (S) say: " 'Alī is with the Truth, and Truth is with 'Alī", and was present on Khaybar Day when the Prophet has handed 'Alī the banner, saying that he loves Allah and His Messenger, and they both love him. He knows also that 'Alī had the position in relation to the Prophet as that Aron had in relation to Moses, and knows much more than this. But his heart was filled with hidden grudge and envy, that he could never see but only fanaticism for his tribe and partiality towards his cousin 'Ā'ishah bint Abī Bakr, with whom he was covetous to marry, after the Prophet's demise, but the Qur'ān prevented this.

Thus Ṭalḥah has sided with 'Uthmān, acknowledging him as a caliph since 'Uthmān used to grant him gifts and donations. When 'Uthmān assumed the throne of caliphate, he gave Ṭalḥah abundantly from Muslims' fortunes,¹⁶³ till he accumulated plenty of wealth, cattle and slaves, to the extent that the daily proceeds from Iraq alone amounted to one thousand dinars.

Ibn Sa'd in his *Ṭabaqāt* says: When Ṭalḥah passed away, he left behind thirty million dirhams, two million and two hundred thousand dirhams, and two hundred thousand dinars in cash, and the rest as offers and real estates (*'aqār*).¹⁶⁴

For all this, Ṭalḥah has turned to be a tyrant and despotic, embarking on instigating (people) against his intimate friend 'Uthmān, with the aim of toppling him and seizing power in his place.

Probably 'Ā'ishah has tempted him with caliphate, since she has also tried her best to topple 'Uthmān, not doubting that caliphate will revert to her cousin Ṭalḥah. When she heard news of murdering 'Uthmān, and people's swearing allegiance to Ṭalḥah, she rejoiced and said: "Far and remote be with Na'thal! Welcome O Dhū al-'lṣba', welcome O Abū Shibl, welcome O cousin! They have verily found Ṭalḥah competent for it".

Such is the case with Ṭalḥah, He has taken the side of 'Uthmān and elected him for caliphate, for depriving 'Alī from it, and since 'Uthmān granted him gold and silver. But then he instigated people against him asking them to kill him, preventing them from giving him water, and from burying his corpse in the Muslims' graveyard, so they have buried him in "Hashsh Kawkab", a place for burying the dead of the Jews.¹⁶⁵

After that he was the first one to acknowledge 'Alī as a caliph after murdering of 'Uthmān, but then he has violated his allegiance and joined his cousin 'Ā'ishah in Makkah, turning out suddenly to call for taking the revenge from the killer of 'Uthmān. Subḥān Allāh! Is there calumny (*buhtān*) bigger than this?!

Some historians justify this by saying that 'Alī has refused to appoint him as a governor over Kūfah and the land behind it, so he has violated the allegiance, and revolted against the Imām whom he has acknowledged before.

This is the mentality of that who has drowned in the love of the world totally, selling out his hereafter, and being not concerned but with authority, fame and wealth.

Ṭāhā Husayn says:

"Hence Ṭalḥah has represented a special sort of opposition; being pleased with that which brings him opulence and high rank; but when being avaricious for much more, he opposed till he caused others to perish and he perished".¹⁶⁶

After acknowledging 'Alī as a caliph, he revolted against him, accompanying the Prophet's wife 'Ā'ishah to

Baṣrah, killing the innocent, looting the properties, raising intimidation in people's hearts, for compelling them to declare rebellion against 'Alī, standing then shamelessly to fight the Imam of the age, with whom he has voluntarily and submissively committed covenant of allegiance.

Nevertheless when al-'Imām 'Alī asked about him, and found him in the front line of the battle, he asked him: Haven't you acknowledged me (as a caliph)? What made you revolt O Ṭalḥah?

He said: To avenge 'Uthmān's blood (murder).

'Alī said: May God kill whoever is nearer in claiming to avenge for 'Uthmān's blood.

It is reported by Ibn 'Asākir, that al-'Imām 'Alī said: I adjure you by God O Ṭalḥah, haven't you heard the Messenger of Allah say: "Of whomever I am his master this Alī is also his master. O God, love whoever loves him and be the enemy of his enemy"?

He replied: Yes, I did. 'Alī asked him: Why do you fight me then?!

He replied: To avenge 'Uthmān's blood. 'Alī said: May God kill whoever is nearer from us in claiming to avenge for 'Uthmān's blood. 'Alī's prayer was heard by Allah, as Ṭalḥah was killed on the same day, by Marwān ibn al-Ḥakam, who was brought by Ṭalḥah to fight 'Alī.

Thus Ṭalḥah proved to be the source of sedition and falsehood, and reversing the facts, observing no word or conscience, breaking his promise and covenant, heeding not to the call of Truth though being reminded by al-'Imām 'Alī, who has established the proof against him. But he has disdainfully and stubbornly insisted on his seduction, till he went astray and misguided others, that his sedition led to the massacring of a large number of innocent people, who have never shared in killing 'Uthmān, nor recognized him throughout their life, and have never gone out from Baṣrah.

It is reported by Ibn Abī al-Ḥadīd, that when Ṭalḥah

reached Baṣrah, he was encountered by 'Abd Allāh ibn al-Ḥakīm al-Tamīmī, carrying the letters sent by Ṭalḥah to him, and saying to him: O Abū Muḥammad, aren't these your letters to us? He replied Yea. He said to him: First you have sent us letters calling us to depose and kill 'Uthmān. After killing him, you have revolted for avenging his blood. I swear that this is not your aim, your real target is this mundane world. Take your time, if this be your purpose, so why have you accepted 'Alī's offer for allegiance, and acknowledged him submissively and willingly. But then you breached your faith, coming to us with the intention of causing us enter in your sedition.¹⁶⁷

This is the true nature of Ṭalḥah ibn 'Ubayd Allāh, bare as mentioned by the authors of *Sunan* and biographies from among Ahl al-Sunnah wa al-Jamā'ah. After that, they claim that he is one of those ten promised with Paradise, counting it like Hilton Hotel, that is visited by millionaires and brokers among businessmen, and containing the killer and the killed, the oppressor and oppressed, the believer and bebauchee, and the pious and libertine.

They are asked to listen to these Qur'ānic verses:

"Doth every man among them hope to enter the Garden of Delight?" (70:38)

"Shall We treat those who believe and do good works as those who spread corruption in the earth, or shall We treat the pious as the wicked?" (38:28)

"Is he who is a believer like unto him who is an evil-doer? They are not alike". (32:18)

"But as for those who believe and do good works, for them are the Gardens of Retreat -- a welcome (in reward) for what they used to do. And as for those who do evil, their retreat is the Fire. Whenever they desire to issue forth from thence, they are brought back thither. Unto them it is said: Taste the torment of the Fire which ye used to deny". (32:19-20)

5. Al-Zubayr ibn al-'Awwām:

He is one of the great Ṣaḥābah, and earlier Emigrants (Muhājirūn), and has blood consanguinity with the Messenger of Allah (S), as he is the son of Ṣafiyyah bint 'Abd al-Muṭṭalib, the Prophet's aunt. He is the husband of Asmā' bint Abī Bakr, the sister of 'Ā'ishah, and he was one of the six men nominated by 'Umar ibn al-Khaṭṭāb for the post of caliphate,¹⁰⁸ and one of the ten promised with Paradise as claimed by Ahl al-Sunnah wa al-Jamā'ah.

It is no surprise that he is always found in the company of his counterpart Ṭalḥah, to the extent that no one of them is mentioned except with the mention of the other.

He is also one of those who has contested about this world (*dunyā*), filling the bellies from it, as it is reported by al-Ṭabarī that his legacy (after his death) amounted to fifty thousand dinars, one thousand horses, one thousand slaves, and many estates and farms in Baṣrah, Kūfah and Egypt and other places.

In this regard Ṭāhā Ḥusayn says:

"People differ regarding the amount of al-Zubayr's legacy that was distributed among the heirs. Some say it is (35) million, others believe it to be (52) million, and the moderate say it is (40) million."¹⁰⁹

It is reported by al-Bukhārī that Ṭalḥah left behind fifty thousand thousand and two hundred thousand.¹¹⁰

From this survey we do not intend to call the Ṣaḥābah to account for what they have earned of estates and hoarded up of wealth, that all might be lawful (*ḥalāl*). When taking into consideration their greediness for the world, knowing that they have breached the allegiance of Amīr al-Mu'minīn 'Alī ibn Abī Ṭālib, because of his determination to restore the funds, taken by 'Uthmān, to the Muslims' treasury house (*bayt al-māl*), only then we shall verily suspect these two men.

Added to this, the fact that when 'Alī assumed the caliphate, the first thing he did was restoring people to the Prophetic Sunnah, and justly distributing the treasury, giving every Muslim three dinars whether he be an Arab or non-Arab (*Ajamī*), which being the same thing done by the Prophet (S) throughout his life. Thus 'Alī managed in annulling the heresy (*bid'ah*) innovated by 'Umar ibn al-Khaṭṭāb who gave priority to the Arab over the non-Arab, giving the former twice the latter's share.

'Alī's striving to restore people to the Prophetic Sunnah was a reason enough to be exploited by the Ṣaḥābah who admired 'Umar's heresy, to revolt against him ('Alī).

This being a fact we neglected to include among the reasons for Quraysh's love and glorification for 'Umar, who preferred them to other Muslims, awakening inside them the Arab chauvinism, Qurashī tribalism and bourgeois caste.

After quarter of a century from the time of the Prophet's demise, comes 'Alī to return with Quraysh to the time of the Prophet who equalized in gifts (*'aṭā'*) among Muslims, that Bilāl al-Ḥabashī used to receive the same stipend as that of al-'Abbās, the Prophet's uncle. But Quraysh disapproved this equality of the Prophet (S), and by going through the Prophet's *sīrah* (biography), we shall observe that they, most the time, used to oppose the Prophet in this respect.

For this reason also, Ṭalḥah and al-Zubayr have angrily revolted against 'Alī, due to his equality in the stipend between them, and his refusal to make them attain their demands for governorship. Then he intended to call them to account for the fortunes they have accumulated, in order to restore the looted funds to the oppressed people.

It is noteworthy to know that when al-Zubayr felt desperate of being appointed governor of Baṣrah by 'Alī and preferred by him over others, fearing that he might be called to account by the new Caliph for his imaginary wealth, he came with his friend Ṭalḥah to ask 'Alī's permission to travel for

performing the 'Umrah. But 'Alī realized their real concealed intention, and said: "By God, they never intend (to perform) the 'Umrah, but they intend the treachery (*ghadrah*)".

So al-Zubayr has also joined 'Ā'ishah bint Abī Bakr, who was his wife's sister, and has taken her out with Talḥah toward Baṣrah, due to their awareness that her influence being more effective than theirs. Throughout twenty-five years, they have made people believe in her being the Messenger's darling and al-Siddīq's daughter, al-Ḥumayrā' who having half the religion. The surprising point about al-Zubayr is that he has also rebelled for claiming to avenge 'Uthmān's blood, as alleged by him, while some of the equitable Ṣaḥābah have accused him of being responsible for urging to kill him.

Al-'Imām 'Alī, when facing him in the battle-field, said to him: Do you want to avenge 'Uthman's blood from me while you have killed him?¹⁷¹

Another narration was reported by al-Mas'ūdī, that 'Alī said to him: Woe to you O Zubayr! What made you rebel? He said: To avenge 'Uthmān's blood. 'Alī said: May God kill that who is nearer in claiming to avenge 'Uthmān's blood.

In his book *al-Mustadrak*, al-Ḥākim has reported: Talḥah and al-Zubayr came to Baṣrah, and people asked them: What brought you here? They replied: To avenge 'Uthmān's blood. Al-Ḥusayn said to them: Glory be to Allah, do not people have intellects and tell them that: by God no one killed 'Uthmān other than you.

So al-Zubayr has acted like his friend Talḥah, by betraying 'Uthmān and urging to kill him, acknowledging then 'Alī as a caliph. After that he breached the allegiance and came to Baṣrah for claiming also to avenge 'Uthmān's blood!

On entering Baṣrah, he himself has taken part in those crimes, killing more than seventy of the guards of *bayt al-māl* before plundering it. The historians say that he has concluded a contract of truce with 'Uthmān ibn Ḥunayf (Baṣrah governor), and they have committed themselves to

abide by it till the coming of 'Alī.

By that time they have broken their promise and covenant, assailing 'Uthmān ibn Ḥunayf while leading people in '*ashā*' (evening) prayer. They have tied the worshippers, and after slaying them, they intended to kill 'Uthmān ibn Ḥunayf, the governor appointed by 'Alī. Fearing that this news being heard by his brother Sahl ibn Ḥunayf the governor on al-Madīnah, leading him to revenge from their families, they have sufficed with beating him severely and depilating his beard and mustache, assailing then the treasury house, killing forty of its guards, imprisoning 'Uthmān and torturing him severely.

Tāhā Ḥusayn says about this treason:

"These people (Talḥah and al-Zubayr) have never been contented with breaching the allegiance they have sworn for 'Alī, but exacerbated it by violating the truce they have agreed upon with 'Uthmān ibn Ḥunayf, killing a large number of Baṣran people who disapproved the truce violation, imprisonment of the governor, plundering of *bayt al-māl*, and the killing of its guards".¹⁷²

On 'Alī's reaching Baṣrah, he did not begin fighting them, but invited them to (follow) the Book of Allah, but they refused this call and killed the emissary who carried the Qur'ān to them. Despite this, al-'Imām 'Alī called al-Zubayr also and reminded him (with the Qur'ān) as he did to Talḥah, and said to him: "O Zubayr, do you recall to mind the day, I and the Prophet passed by Banū Ghanam, when the Prophet looked at me and I smiled for him, whereat you said: Ibn Abī Ṭālib never forsakes his ostentation (*zahw*). Then the Messenger of Allah said to you: Hush, it is not *zahw* in him, and you will surely fight him while being unjust to him."¹⁷³

Ibn Abī al-Ḥadīd has cited a sermon by Amīr al-Mu'minīn 'Alī ibn Abī Ṭālib, saying:

"O God, al-Zubayr has cut my uterine relation (*raḥim*), breached his swear of allegiance unto me, and

supported my enemy against me, so save me against him (his evil) with whatever You will".¹⁷⁴

In *Nahj al-balāghah*, 'Alī said in respect of Ṭalḥah and al-Zubayr:

"O God, they have severed my relation, and oppressed me, broken my allegiance, and instigated people against me. Do not confirm for them what they have concluded, show them the evil of what they hoped and acted for. I have asked them to repent before fighting, called them to take their time, but they have been ungrateful and repulsed health."¹⁷⁵

In a letter he sent to Ṭalḥah and al-Zubayr before the start of fighting, he said: You should give up your way now, when the great question before you is only one of shame, before you face the question of shame coupled with the Hell-fire; and that is an end to the matter.¹⁷⁶

This is the bitter fact, and this is the end of al-Zubayr. Whatever efforts exerted by the historians to convince us that he has remembered the Prophet's discourse, with which 'Alī has reminded him, so he has repented, forsaken fighting and gone out to al-Sibā' Valley, where he was killed by Ibn Jarmūz. But this claim can never go on with the prophecy of the Prophet (S), who said to him: "You shall verily fight 'Alī while being unjust to him".

Some historians say that he has intended retirement, when being reminded of the (Prophet's) *ḥadīth* by al-'Imām 'Alī. But when his son taunted him with cowardice, he was taken by fervour, and returned to fight till he was killed.

This is nearer to truth and the holy *ḥadīth* that has contained foretelling about the Hidden, from the one who never speaks out of desire.

Had he actually regretted, repented, and desisted from his enticement and wrong, why would not have he adopted the Prophet's *ḥadīth*: "Of whomever I am his master, 'Alī also is his master. O God, love whoever loves him and be

the enemy of his enemy"?

Why hasn't he helped and befriended 'Alī, or sought his pleasure? If we suppose that he was not able to do so, then couldn't he address people whom he brought for the war, telling them that he had been enlightened to Truth and has recalled that which slipped his mind, asking them to abandon warring, sparing thus the lives of innocent Muslims?

But nothing of the sort has occurred, indicating that the myth of repentance and forsaking (fight) was only fabricated by the composers, who were dazzled by 'Alī's truth and al-Zubayr's falsehood. Since al-Zubayr's friend Ṭalḥah was killed by Marwān ibn al-Ḥakam, so they have chosen Ibn Jarmūz to kill al-Zubayr treasonously, so that they be able to interpret in regard of the fate of Ṭalḥah and al-Zubayr, for not being deprived the Paradise, believing the Paradise to be of their properties, letting in whomever they wish, and preventing whomever they dislike.

The evidence that proves the falsehood of the narration, can be found in al-'Imām 'Alī's letter to them calling them to return and give up the war, beside his saying: "...when the great question before you is only one of shame, before you face the question of shame coupled with the Hell-fire".

We have never been told by any narrator that they (Ṭalḥah and al-Zubayr) have responded to his call, or obeyed his order or even given reply to his letter.

Added to this, al-'Imām has invited them, before the beginning of the battle, to follow Allah's Book, as said earlier, but they have refused to comply and killed the man who carried the Qur'ān to them. Only then, al-'Imām 'Alī has considered fighting them as lawful.

We may read some humours (*mahāzil*), reported by some historians, indicating their unawareness of the truth, such as: some of them say that when al-Zubayr knew that 'Ammār ibn Yāsir has come with 'Alī ibn Abī Ṭālib, he has trembled,

letting the weapon shake in his hand. Thereat one of his companions said: May my mother be bereaved of me, Is this al-Zubayr, with whom I wished to die or live? By Whom in Whose hand my soul is, that which afflicted him is surely due to something he has heard or seen from the Messenger of Allah (S).¹⁷⁷

By composing such narrations, they mean that al-Zubayr has remembered the Prophet's *ḥadīth*: "Woe to 'Ammār, he will be killed by the tyrannous (*bāghiyah*) band", so he felt scared and trembled, fearing that he be among the tyrannous band!

These people want to humiliate our minds and deride us, but our minds are perfect and sound, and we never accept this from them. How could al-Zubayr fear this *ḥadīth*, while not fearing a large number of traditions said by the Prophet (S) in regard of 'Alī? Has al-Zubayr considered 'Ammār superior to and nobler than 'Alī? Hasn't he heard the Prophet's *ahādīth* about the virtues of 'Alī (A), the last of which being his *ḥadīth* to al-Zubayr: "You will fight him while being unjust to him"? So how can al-Zubayr ignore all these realities, that are known by all strange and far-off people, while he being the Prophet's cousin and 'Alī's cousin?

Such people have petrified minds, which, after failing to refute the historical incidents and their implied facts, try their best vainly to find lame excuses to deceive people, and making them to think that Ṭalḥah and al-Zubayr are among those promised with Paradise.

About them the Qur'ān says:

"These are their own desires. Say: Bring your proof (of what ye state) if ye are truthful. (2:111)

"Lo! they who deny Our revelations and scorn them, for them the gates of heaven will not be opened nor will they enter the Garden until the camel goeth through the needle's eye. Thus do we requite the guilty". (7:40)

6. Sa'd ibn Abī Waqqāṣ:

He is also one of the Ṣaḥābah who preceded others in embracing Islam, and of the earlier emigrants who attended the Battle of Badr. He is one of the six men nominated by 'Umar ibn al-Khaṭṭāb for the post of caliphate after him, and one of the ten promised with the heaven, as alleged by Ahl al-Sunnah wa al-Jamā'ah.

He is the hero of al-Qādisiyyah Battle during the caliphate of 'Umar ibn al-Khaṭṭāb. It is said that some companions used to doubt and suspect his lineage (*nasab*), annoying him in this regard, narrating that the Prophet (S) has affirmed his lineage, his being from Banū Zuhrah.

Ibn Qutaybah has reported in his book *al-Imāmah wa al-siyāsah*, that Banū Zuhrah have gathered, after the Prophet's demise, near Sa'd and 'Abd al-Raḥmān ibn 'Awf, in the mosque. When Abū Bakr and Abū 'Ubaydah entered the mosque, 'Umar said: Why do you sit in separate circles? Rise and swear allegiance to Abū Bakr, as I and al-'Anṣār have done. Thereat Sa'd and 'Abd al-Raḥmān, with those present from among Banū Zuhrah stood and swore allegiance.¹⁷⁸

It is said that 'Umar ibn al-Khaṭṭāb has deposed him from governorship, but he has recommended the caliph succeeding him, to appoint him as a governor if the caliphate missed him, since his deposition for him was not due to treachery. So 'Uthmān has fulfilled 'Umar's recommendation and made him the governor of Kūfah.

It is observed that Sa'd ibn Abī Waqqāṣ has never left behind immense wealth, in contrast to his companions, and the narrators say that his legacy was three hundred and he has also never taken part in the murder of 'Uthmān, nor instigated against him like Ṭalḥah and al-Zubayr.

Ibn Qutaybah reports in his *Ta'rikh* that: 'Amr ibn al-'Āṣ has sent a letter to Sa'd ibn Abī Waqqāṣ, asking him about the slaying of 'Uthmān and who has slain him?

Sa'd replied: You have questioned me about who has killed 'Uthmān? I tell you that he was killed by a sword unsheathed by 'Ā'ishah, burnished by Ṭalḥah, poisoned by Ibn Abī Ṭālib ('Alī), and al-Zubayr kept silent but signalled by his hand, and we abstained, and we could repel him if we wished, but 'Uthmān has caused to change and he changed. If we did good it is good, and if we did wrong we seek God's forgiveness, and I inform you that al-Zubayr is defeated with the defeat of his household, and by the demanding of his sin, and if Ṭalḥah sees necessity in ripping his abdomen out of desiring for governorship he would do so...¹⁷⁹

The strange point about Sa'd ibn Abī Waqqāṣ, is that he has not sworn allegiance to Amīr al-Mu'minīn 'Alī, and never helped him though being aware of his right and honour. He himself has narrated several merits, some of which were reported by al-Nasā'ī and Muslim in their *Ṣaḥīḥ's*:

Sa'd said: I heard the Prophet (S) say: " 'Alī has three merits, of which if I have only one is more lovable to me than the best of favours". I heard him say also: " 'Alī's position in relation to me is as that of Aron in relation to Moses, but there is no prophet after me". And: 'I will give the banner tomorrow to a man who loves Allah and His Messenger and loved by Allah and His Messenger'".

I also heard him say: "O people, who is your master?"

They replied: Allah and His Messenger (thrice). Then he took 'Alī by the hand and said: "Of whom Allah and His Messenger are masters, this 'Alī is also his master. O God, befriend whoever befriends him and be hostile to whoever is hostile to him".¹⁸⁰

In *Ṣaḥīḥ Muslim*, Sa'd ibn Abī Waqqāṣ said: When I heard the Prophet say: I'll give the banner..., all of us desired for it, but the Prophet said: Call 'Alī... And when the following verse was revealed: "... Say (unto him): Come! We will summon our sons and your sons.." (3:61), the Prophet (S) summoned 'Alī, Fāṭimah, al-Ḥasan and al-Ḥusayn, and said: My God

these are my household (*ahlī*).¹⁸¹

How could Sa'd refuse to acknowledge 'Alī after knowing all these facts?! How wouldn't he befriend and help 'Alī after hearing the Prophet's call to befriend him?!

How would Sa'd forget the Prophet's *ḥadīth*: "Whoever dies without undertaking or swearing any allegiance, his death is that of ignorance (*jāhiliyyah*)", which is narrated by 'Abd Allāh ibn 'Umar, dying a death of ignorance, refusing to acknowledge Amīr al-Mu'minīn and master of executors (*Sayyid al-Waṣiyyīn*)?!

The historians report that Sa'd has come once to 'Alī, asking his pardon, saying: By God, O Amīr al-Mu'minīn there is no doubt that you are the best one entitled to caliphate, and you are trustworthy on religion (*Dīn*) and the world (*dunyā*), but you will be contested by other people on this matter. If you desire my swearing allegiance to you (*bay'ah*), give me a sword having a tongue that tells me: take this and leave this!

'Alī said to him: Has the one, before you, ever contradicted the Qur'ān in speech or deed? The Muhājirūn and Anṣār have sworn allegiance to me, provided that I apply the Book of Allah and His Prophet's Sunnah. If you desire, you may swear allegiance, otherwise you can stay home, as I can't coerce you to anything.¹⁸²

Isn't Sa'd's stance strange?! He witnesses that no doubt is raised against 'Alī, acknowledging his being the best one entitled to caliphate and trustworthy over religion and world, but then asks him to furnish him with a speaking sword as a condition for swearing allegiance, so that truth can be distinguished from falsehood?!

Isn't that a contradiction rejected by men of intellect? Is his request other than the impossible that being not requested but only by an obstinate, who has recognized truth from the message-bearer (S) through numerous traditions of which he (Sa'd) has narrated more than five?!

Hasn't Sa'd attended the swear of allegiance for Abū Bakr, 'Umar and 'Uthmān, during which they have all judged to kill every abstaining one for fearing of insurrection?

Sa'd has, on the other hand, unconditionally sworn allegiance to 'Uthmān and tilted to his side, and heard 'Abd al-Rahmān ibn 'Awf threaten 'Alī, unsheathing the sword over his head, saying: Allow no way against yourself, it is the sword, nothing else.¹⁸³

He has also witnessed 'Alī's abstaining from swearing allegiance to Abū Bakr, facing thus the threat of 'Umar ibn al-Khaṭṭāb who said to him: Swear allegiance or otherwise, by God Who no god is there except Him, we will cut your head.¹⁸⁴

Was there any factor, other than Sa'd's refraining, that emboldened people like 'Abd Allāh ibn 'Umar, Usāmah ibn Zayd and Muḥammad ibn Maslamah to abstain from acknowledging the Prophet's executor (*waṣī*), transgressing his right?

You can observe that the five men appointed by 'Umar ibn al-Khaṭṭāb for contesting 'Alī to caliphate, have played the role exactly as designed for them by 'Umar, being preventing 'Alī from getting access to caliphate by all means. As an example for this, 'Abd al-Rahmān's choosing his brother-in-law, 'Uthmān (for caliphate), threatening to kill 'Alī when refusing to swear allegiance, mainly due to 'Umar's preponderating 'Abd al-Rahmān over others. After the latter's death, and murder of 'Uthmān, no one was to contest 'Alī for the post of a caliph except Ṭalhah, al-Zubayr and Sa'd.

When these three noticed the rushness of the Muhājirūn and Anṣār for swearing allegiance to 'Alī, ignoring every one of them, then they have harboured evil for him, seeking his bad, Ṭalhah and al-Zubayr have chosen fighting him, while Sa'd has disappointed him.

It is known that 'Uthmān has, before his death, formed and created for 'Alī a new rival, being the most dangerous, cunning and sagacious of all of them, having more

readiness and followers, 'Uthmān has paved the way for his seizure of caliphate through subjugating under his twenty year rule, the most important regions that could earn more than two-thirds of proceeds for the entire Islamic Ummah. This rival being Mu'āwiyah who had neither religion nor morals, and no concern but to attain to caliphate at any cost and by all means.

Nevertheless, Amīr al-Mu'minīn 'Alī has never coerced people to swear allegiance by force or compulsion, as done by the Caliphs before him, but he has adhered to the rules of the Qur'ān and Sunnah with no least change.

Be delighted, O Ibn Abī Ṭālīb, who have revived the Qur'ān and Sunnah after being obliterated by those who preceded you, as we listen to the proclamation of God's Book:

"Lo! those who swear allegiance unto thee (Muḥammad), swear allegiance only unto Allah. The Hand of Allah is above their hands. So whosoever breaketh his oath, breaketh it only to his soul's hurt; while whosoever keepeth his covenant with Allah, on him will He bestow immense reward". (48:10)

"Wouldst thou (Muḥammad) compel men until they are believers?" (10:99)

There is no compulsion in religion, and no swearing allegiance by coercion in Islam, and Allah has never commanded His Prophet to fight people for swearing allegiance unto him.

The Prophet's Sunnah and *sīrah* tell us that he has never compelled anyone to swear allegiance unto him. But this *bid'ah* (heresy) was innovated by the Caliphs and Ṣaḥābah, who threatened people with death, should they refuse to swear allegiance unto them.

When Fāṭimah herself being threatened with burning, should those hiding in her house refuse to go out for swearing allegiance! And when 'Alī, after being appointed by the Prophet as a Caliph, be encountered with unsheathed swords, and threatened with death should not he swear

allegiance, so how would be the case with the other oppressed (*mustaḍ'afūn*) Ṣaḥābah, like 'Ammār, Salmān, Bilāl and others?

That which concerns us is that Sa'd's refusal to swear allegiance unto 'Alī, as he has abstained from slandering him when being ordered by Mu'āwiyah, as reported in *Ṣaḥīḥ Muslim*. But this being not enough and never ensures heavens for Sa'd, since the school of *I'rīzāl* which he has founded under the motto: "I am neither with you nor against you", is not recognized by Islam at all, as Islam says: Nothing is there after truth except deviation. And since the Book of Allah and His Messenger's Sunnah have manifested the dimensions of the sedition and forecasted it, identifying its limits, so that he who perished (on that day) might perish by a clear proof (of His Sovereignty), and he who survived might survive by a clear proof.

Everything was manifested by the Prophet (S) through his saying in regard of 'Alī: "O God, love whoever loves him, and be the enemy of his enemy, help whoever, helps him, disappoint whoever disappoints him, and keep the *ḥaqq* (truth, righteousness, justice) always with him.

Al-'Imām 'Alī has manifested the reasons and factors that barred Sa'd from joining him, leading him to refuse swearing allegiance unto 'Alī, when he said in the Sermon of al-Shiqshiqiyah: "One of them turned against me because of his hatred".

In exposing this phrase Muḥammad 'Abdah says: 'Alī (*Karrama Allāh wajhah*), from the side of his uncles, since his (Sa'd's) mother is Hamrah bint Sufyān ibn Umayyah ibn 'Abd Shams, whose valiants were killed by 'Alī as widely known.¹⁶⁵

The concealed grudge and jealousy have blinded Sa'd's insight, making him unable to ascribe a merit to 'Alī that he ascribes to his opponents. It is reported from him, that when 'Uthmān assigned him the governorship of Kūfah, has addressed its people saying: "Obey the best of people, Amīr al-Mu'minīn 'Uthmān".

Sa'd used to be a faithful follower of 'Uthmān during his lifetime and even after his death. This clarifies his accusing 'Alī of taking part in slaying 'Uthmān, when he sent a letter to 'Amr ibn al-Āṣ, saying: " 'Uthmān was killed by a sword unsheathed by 'Ā'ishah, and poisoned by Ibn Abī Tālib".

It is a false accusation, proved to be untrue by history, as no better adviser and consolatory was there for 'Uthmān other than 'Alī, should he have an obeyed opinion.

The conclusion we get from Sa'd's disappointing stances is his being exactly as described by al-'Imām 'Alī, that he was a man of grudge that despite of his awareness of 'Alī's right, but his hatred and grudge used to be a barrier between him and truth. So he was perplexed between a remorseing conscience awakening in him flame of faith, and a mean soul dismayed by the pre-Islamic habits, adhering then to its grudge. Thus Sa'd's soul, enjoining unto evil, has overpowered his conscience, knocking him down and preventing him from supporting the truth.

The evidence for this can be found through his embarrassing attitudes reported by the historians. Ibn Kathīr has reported in his *Ta'rikh*, saying:

Once upon a time Sa'd ibn Abī Waqqāṣ has entered upon Mu'āwiyah ibn Abī Sufyān, who said to him: Why don't you fight 'Alī?

Sa'd replied: A dark wind has passed by me and I said: Ah, Ah, and I made my camel kneel down, till it passed away, whereat I have recognized the way and proceeded.

Mu'āwiyah said: The Book of Allah never contains Ah, Ah, but the Almighty Allah has said:

"And if two parties of believers fall to fighting, then make peace between them. And if one party of them doeth wrong to the other, fight ye that which doeth wrong till it return unto the ordinance of Allah", (49:9), by God you have never been with the trespassing one against the just, nor with the just against the trespassing one.

Said Sa'd: I would never fight a man addressed by the Messenger of Allah thus: "Your position in relation to me is as that Aron had in relation to Moses, but no prophet is there after me".

Mu'āwiyah said: Who else has heard this?!

He replied: *Fulān* (mentioning some names) and Umm Salamah. Then Mu'āwiyah stood and went to Umm Salamah, who confirmed to him what Sa'd told him, whereat Mu'āwiyah said: "Had I heard this before, I would have been a servant for 'Alī till his death or my death."¹⁶⁶

Al-Mas'ūdī reports in his *Ta'rikh* a similar conversation between Mu'āwiyah and Sa'd, and mentions that Mu'āwiyah, after hearing the *ḥadīth* of position (*manzilah*), said to Sa'd: You have never been more spiteful than you are now, why haven't you supported him? Why have you abstained from swearing allegiance unto him? Had I heard from the Prophet (S) as that you heard in his ('Alī's) regard, I would have been a servant for 'Alī all my life.¹⁶⁷

That which is reported by Sa'd to Mu'āwiyah in regard of 'Alī's excellence (*fadl*), is only one from among hundreds of *aḥādīth* (traditions), concentrating upon and aiming at one goal, being that 'Alī ibn Abī Tālib is the sole person truly representing the Islamic message after the Prophet (S), with no contestor. The case being so, all the upright believers have to be his servants as long as they live.

Mu'āwiyah's saying is but the truth deserving to be the pride for every believing man and woman. But Mu'āwiyah has said this just out of devision from Sa'd ibn Abī Waqqās, for the sake of reviling him with spitefulness, since he has refused to slander and curse 'Alī, not fulfilling his (Mu'āwiyah's) desire.

But Mu'āwiyah knows well that 'Alī has many more virtues, and that he is the most rightful one after the Prophet (S), as expressed by Mu'āwiyah in the letter he has sent to Muḥammad ibn Abī Bakr, that will be referred to later on.

When hearing this *ḥadīth* from Sa'd that being testified by Umm Salamah, has Mu'āwiyah abstained from reviling and cursing Amīr al-Mu'minīn?

No. he has exaggerated in his seduction, feeling proud in sinning, that he used to curse 'Alī and his household, urging people to so doing, till the young has grown up and the old became decrepit upon that habit, that lasted for eighty years, or more.

The Qur'ān says:

"And whoso disputeth with thee concerning him, after the knowledge which hath come unto thee, say (unto him): Come! We will summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly (to our Lord) and (solemnly) invoke the curse of Allah upon those who lie. (3:61)"

7. 'Abd al-Raḥmān ibn 'Awf:

In the pre-Islamic period he was called 'Abd 'Amr, then the Prophet has given him the name 'Abd al-Raḥmān. His origin is from Banū Zuhrah, and he is the cousin of Sa'd ibn Abī Waqqās.

He is one of the eminent Ṣaḥābah and first Muhājirūn. He has attended all the incidents with the Prophet (S), and is one of the six men nominated by 'Umar ibn al-Khaṭṭāb for the post of caliphate. Rather he ('Umar) has made him the head of the Consultative Council, and the superior one to all of them, when saying: "Should you differ in anything, you have to be in the side where 'Abd al-Raḥmān ibn 'Awf is in".

He is also considered by Ahl al-Sunnah wa al-Jamā'ah as one of the ten augured with Paradise.

He is well-known of being a big merchant in Quraysh, and has left as a legacy an immense fortune and abundant properties, that the historians estimated them to be: One

thousand camels, one hundred horses, ten thousand goats and a land that used to be sown over twenty exosomes. Moreover, when distributing his legacy, the share of each of his four wives has amounted to eighty-four thousand.¹⁸⁸

'Abd al-Rahmān is the brother-in-law of 'Uthmān ibn 'Affān, as he got married to Umm Kulthūm bint 'Aqabah ibn Abī Ma'īṭ, who was the sister of 'Uthmān from his mother.

It has become explicit from history books, that he has played a great role in depriving 'Alī from caliphate, through the condition he has stipulated in applying the *sunnah* of the Two Caliphs Abū Bakr and 'Umar, due to his pre-knowledge of 'Alī's rejection to this *shari*, as their *sunnah* being contradictory to the Book of Allah and the Prophetic Sunnah.

This being a sufficient evidence for 'Abd al-Rahmān's fanaticism for the pre-Islamic heresies, and ignorance for the Muhammadan Sunnah, beside his active participation in the big conspiracy aimed at exterminating the Pure Progeny ('*Itrah*) and keeping the caliphate within the fold of Quraysh to rule as it wills.

It is reported by al-Bukhārī in his *Ṣaḥīḥ*, in *kitāb al-ahkām*, "bāb how should people swear allegiance to the Imam", that al-Musawwar said: My door was knocked at midnight by 'Abd al-Rahmān till I got up, and he said: Are you sleeping, by God, I could never sleep tonight, go forth and summon al-Zubayr and Sa'd. After calling them he consulted them, and then called me saying: Invite 'Alī. When 'Alī came, he communed with him till the fading of night, where 'Alī departed him with a coveted object (*maṭma*'), and 'Abd al-Rahmān was fearing something from 'Alī. Then he said: Call 'Uthmān, and when he came, he conversed intimately (*nāḥā*) with him till the break of dawn separated them.

After leading morning prayer, and gathering of so many people near the *minbar*, he has summoned all the Muhājirūn and Anṣār, and all commanders who have attended that pilgrimage with 'Umar. On their gathering, he uttered the

Shahadatayn and said: O 'Alī, I have examined all people and found that they never prefer anyone to 'Uthmān, so do not allow a way against yourself. Then he addressed 'Uthmān saying: I swear allegiance unto you on the Sunnah of Allah and His Messenger and the Two Caliphs after him. So 'Abd al-Rahmān has sworn allegiance unto 'Uthmān, then all people including the Muhājirūn and Anṣār, army commanders and Muslims have followed his suit.¹⁸⁹

Every researcher understands from this narration reported by al-Bukhārī, that the plot was hatched at night, and how smart was 'Abd al-Rahmān ibn 'Awf, proving that 'Umar's choice was not at random.

Contemplate in the saying of the narrator, al-Musawwar: I summoned 'Alī for him, when he came he communed with him. Then 'Alī departed him with a coveted object (*'alā maṭma*'). This indicates that 'Abd al-Rahmān has aroused 'Alī's eagerness for caliphate, for not quitting the false *shūrā*, entailing thus disunity among the Ummah once more, after that division in the wake of swearing allegiance to Abū Bakr in al-Saqifah. This supposition is confirmed by al-Musawwar's saying: " 'Abd al-Rahmān was fearing something from 'Alī".

Therefore 'Abd al-Rahmān has behaved as a deceiving equivocator, as he has assured 'Alī at night, congratulating him with the post of caliphate. But in the morning, with the presence of the army commanders, chiefs of tribes and heads of Quraysh, 'Abd al-Rahmān has turned out to surprise 'Alī that people never prefer anyone to 'Uthmān, and he has to accept, or otherwise allowing a way against himself (meaning that he will be killed when refusing the *bay'ah* for the person they have elected: 'Uthmān ibn 'Affān).

This is indicated clearly when noticing the last paragraph of the narration, when 'Abd al-Rahmān addresses his speech to 'Alī. What made him address 'Alī alone from among all the attendants, and why hasn't he said, for instance:

"O 'Alī, O Ṭalḥah and O Zubayr?!"

We came to know that it was a pre-planned scheme, and that they had been in agreement from the beginning to elect 'Uthmān and remove 'Alī. We can say decisively that 'Alī's attaining to caliphate has scared them, since he would restore them to justice and equality, reviving the Prophet's Sunnah, and exterminating Ibn al-Khaṭṭāb's heresy in the principle of preferability (*mufaḍalah*). We can remember in this respect 'Umar's reference to this fact and his warning against 'Alī's danger for them when he said: "Should they acknowledge the bald man ('Alī) as a caliph, he would compel them to tread the path", meaning by the path: the Prophetic Sunnah that was never liked by 'Umar and by Quraysh as a whole. Had they liked the Prophet's Sunnah, they would have elected 'Alī a ruler over them, who would prompt and restore them to it, as he being its deputy and guardian.

But as we said in the case of Ṭalḥah, al-Zubayr and Sa'd, they have sown thorn and reaped loss and regret.

Let us see the end of 'Abd al-Raḥmān ibn 'Awf. The historians mention that he has felt so regretful when observing 'Uthmān contradict the Shaykhayn's sunnah, and assigning all posts and governorates to his relatives, giving them abundant fortunes. So he has entered upon him ('Uthmān), blaming him by saying: I have preferred you,¹⁹⁰ on the condition that you adopt the *sīrah* (conduct) of Abū Bakr and 'Umar, but you have contradicted them and preferred your household, enabling them to dominate all the Muslims' affairs.

'Uthmān said: 'Umar used to sever his relations while I do good to my relations for God's sake. 'Abd al-Raḥmān said: I swear by God I will never talk to you for ever. Then he deserted him till he died, and when 'Uthmān visited him on his sickness, he turned his face away and never talked to him.¹⁹¹

Thus Allah -- *Subḥānahu* -- has granted al-'Imām 'Alī's prayer in regard of 'Abd al-Raḥmān, as He has granted it concerning Ṭalḥah and al-Zubayr, who were killed in one day.

In the book *Sharḥ al-Nahj*, Ibn Abī al-Ḥadīd al-Mu'tazilī reports that 'Alī became enraged on the *Shūrā* day, after realizing the plot hatched by 'Abd al-Raḥmān ibn 'Awf, and said to him: "By God, the only reason that prompted you to execute your plan is that you have desired from him that which is desired by your companion from his friend. May God separate between you with *'itr mansham*."¹⁹²

What is meant by al-'Imām 'Alī is that 'Abd al-Raḥmān wished for 'Uthmān's succeeding him as desired by Abū Bakr for 'Umar. So 'Alī said to him: Press out milk that you get half of it, and support him today that he will recompense you tomorrow.

'Itr Mansham, with which 'Alī cursed them, is a common proverb, thus: "more ill-omened than *'itr mansham*", indicating aversion and fighting.

God has granted al-'Imām's invocation, as after passage of few years, Allah has created enmity and hatred between them, as 'Abd al-Raḥmān has turned out to be an enemy for his brother-in-law, deserting him till death, not allowing performance of prayer on his bier (*janāzah*).

We conclude also from this brief discussion, that 'Abd al-Raḥmān ibn 'Awf used to be one of the heads of Quraysh, who have done their best to obliterate the Prophetic Sunnah, and to substitute it with the heresies of the Two Caliphs.

It becomes explicit also that al-'Imām 'Alī (A) used to be the only man sacrificing the caliphate with its merits, for the sake of preserving the Muḥammadan Sunnah, brought by his brother and cousin Muḥammad ibn 'Abd Allāh (peace and benediction be upon him and his Pure Progeny).

Undoubtedly, you have known the real character of Ahl al-Sunnah wa al-Jamā'ah, and who are the true followers of the Sunnah, as every believer is gullible and kind, but he is never stung from the same hole twice.

8. 'Ā'ishah bint Abī Bakr (Umm al-Mu'minīn):

She is the Prophet's wife and Umm al-Mu'minīn (mother of believers). The Prophet (S) got married to her in the second or third year (Hijrah), and when he (S) died she was only eighteen years old according to the most famous narrations.

It is noteworthy that every woman, married by the Prophet (S), holds this title, as it is said: Umm al-Mu'minīn Khadijah, Umm al-Mu'minīn Hafṣah and Umm al-Mu'minīn Māriyyah... etc.

The reason for mentioning this fact lies in that I was surprised when talking to so many people, to see their being ignorant of the meaning of motherhood as a title for the Prophet's wives.

Since all the traditions of Ahl al-Sunnah are reported from 'Ā'ishah, and half of the religion is taken from al-Ḥumayrā' 'Ā'ishah, so they may conceive that the word "Umm al-Mu'minīn" being a virtue distinguishing her from among all the Prophet's wives.

Whereas the fact is that Allah has forbidden all believers from marrying the Prophet's wives after his death, by His saying:

"And it is not for you to cause annoyance to the Messenger of Allah, nor that ye should ever marry his wives after him. Lo! that in Allah's sight would be an enormity". (33:53)

He also said: *"The Prophet is closer to the believers than their selves, and his wives are (as) their mothers". (33:6)*

We have previously mentioned that the Prophet (S) was annoyed by Talḥah's saying: When Muḥammad dies I will marry 'Ā'ishah, who is my cousin. So Allah, the Glorified, has intended to tell the believers that the Prophet's wives are forbidden to be married by them, exactly as their mothers are forbidden to be married by them.

It is known that 'Ā'ishah was barren, and she could

not conceive (a child) or give birth, but she was one of the most eminent personalities ever known in Muslims history. She played a great role in making some people get access to caliphate, and removing some others from it, exculpating some and eliminating some others. She has taken part in wars, commanding several battles and men of repute, sending letters to the chieftains, giving orders, deposing army commanders, and appointing others instead. She was the main pivot in the Jamal Battle, having the commandment over Talḥah and al-Zubayr.

We never intend to review her life stages, as they have been fully mentioned in the book "Ask Those Who Know", so the researchers are asked to refer to it if necessary. But what concerns us is her *ijtihād* and changing the Prophet's Sunnah. We must cite some examples to expose the truth of the chain of these great people ('*uḏamā*'), being the pride of Ahl al-Sunnah wa al-Jamā'ah, who follow their guide and prefer them to the pure Imams of the Prophet's Kindred ('*Itrah*'). In fact, this is no more than a tribalism aimed at obliterating the Prophetic Sunnah, effacing its earmarks, and extinguishing its light, and had not 'Alī's and the Imams' withstanding been there, we would have not found a bit of the Prophet's Sunnah.

We came to know also that 'Ā'ishah has disobeyed the Prophet's Sunnah, and ignored it totally. Though she has heard from her husband many traditions confirming 'Alī's right and virtues, but she denied them, behaving in the opposite way. She has disobeyed the orders of Allah and His Messenger addressed to her in particular, so she has revolted and taken the lead of the Jamal Battle, in which all sanctities were violated, many innocent people were killed, and she has broken the covenant she has written with 'Uthmān ibn Ḥunayf. When tied men were brought to her, she gave orders to kill them unwillingly, as if she has never heard the Prophet's saying: "Reviling the Muslim is debauchery and fighting him is

disbelief".¹⁹³

Apart from the wars and seditions sparked by Umm al-Mu'minīn, with which she has destroyed the corps and offspring, we can refer to her interpretation (*ta'awwul*) with her opinion in God's religion. While the mere *Ṣaḥābī* has an influential opinion and evidential word, so how about the woman from whom half the religion is taken?!

It is reported by al-Bukhārī in his *Ṣaḥīḥ*, "*bāb al-taqṣīr*" (shortening four-*rak'ah* prayers into two), from al-Zuhrī, from 'Urwah, from 'Ā'ishah that she said: The prayer was firstly made incumbent as two *rak'ahs*, so the traveller prayer was ordained and *ṣalāt al-ḥaḍar* (presence prayer) was completed. Al-Zuhrī says: I said to 'Urwah: What is the matter with 'Ā'ishah that she completes (the prayer)? He replied: She has interpreted as done by 'Uthmān.¹⁹⁴

Isn't it surprising that Umm al-Mu'minīn, the Prophet's wife forsakes the Messenger's Sunnah, that is narrated and confirmed by her, and follows the *bid'ah* (heresy) of Uthmān whom she has enticed people to slay, with the pretext that he has altered the Prophet's Sunnah and worn it out before the wearing out of his shirt!?

This is her attitude during the time of 'Uthmān, but she has changed her mind during the reign of Mu'āwiyah ibn Abī Sufyān. How fast she changes her mind, as she has pushed people to kill 'Uthmān, but when being aware of his slaying, and swearing allegiance to 'Alī, she has changed her mind and lamented 'Uthmān's death, and revolted asking to avenge his blood too.

It is understood from this narration that she has completed *ṣalāt al-safar*, making it four *rak'ahs* instead of two during the time of Mu'āwiyah, who used to be keen in reviving the heresies of his cousin and benefactor (*walī al-ni'mah*) -- 'Uthmān ibn 'Affān. And people follow the religion of their kings, as clearly seen in the case of 'Ā'ishah, who was among those who have reconciled with Mu'āwiyah after hostility, since

he was the one who killed her brother Muḥammad ibn Abī Bakr, disfiguring his body in an ugly manner.

But the worldly joint interests bring together the enemies, and unite the adversaries, so a kind of rapprochement (*taqārub*) was established between Mu'āwiyah and 'Ā'ishah that he used to send her abundant fortunes as gifts.

The historians report that: when Mu'āwiyah visited al-Madīnah, he entered upon 'Ā'ishah as a guest. As he sat, she asked him: O Mu'āwiyah, Do you feel assured that I am not hiding someone to slay you for avenging my brother Muḥammad ibn Abī Bakr?

Mu'āwiyah replied: I am sure that I have entered a safety house.

She said: Haven't you feared God for killing Hījr ibn 'Adiyy and his companions?

He said: They were killed by those who gave testimony against them.¹⁹⁵

It is reported also that Mu'āwiyah used to send her gifts with clothes and other things, and he has once sent her a hundred thousand (dinar).¹⁹⁶ Another time he has sent her, while being in Makkah, a necklace for a hundred thousand (dinar), besides paying back all her debts that amounted to eighteen thousand dinars, with providing her with all money she needed for gifting to people.¹⁹⁷

In the book "Ask Those Who Know", we have mentioned that she emancipated forty slaves, in one day, as an atonement (*kaffārah*) for an oath she had taken.¹⁹⁸

Furthermore, the Umayyad governors and commanders used to accompany her, beside sending her gifts and abundant fortunes.¹⁹⁹

Trying to find the cause behind this rapprochement between 'Ā'ishah and Mu'āwiyah, we can say: From the beginning, no aversion or hostility was there between the two, so as to speak about rapprochement. Abū Bakr has given

Mu'āwiyah a share in power and appointed him as a governor of Shām, after the death of his brother, so Mu'āwiyah never forgets Abū Bakr's favour upon him, as without him Mu'āwiyah could never dream of attaining to caliphate.

Moreover Mu'āwiyah has collaborated in the great conspiracy for obliterating the Sunnah and exterminating the 'Itrah (Prophet's Progeny), as they have executed the role of burning the Sunnah, leaving the task of exterminating the 'Itrah to Mu'āwiyah, who has fulfilled the task assigned to him, till he has forced people to curse the 'Itrah. His plot has led to the revolting of the Khārijites against al-'Imām 'Alī, the slaying of al-'Imām 'Alī and then his son al-Ḥasan. After that Yazīd, his son, completed the job and exterminated the rest of the 'Itrah after him.

So, it is clear that no hostility was there between Mu'āwiyah and 'Ā'ishah, and all that she said to him was out of jest, since she has never liked the son of Khath'amiyyah: Muḥammad ibn Abī Bakr, who used to fight against her, deeming her murder as lawful.

Besides she shares Mu'āwiyah in detesting Abū Turāb (al-'Imām 'Alī) in the extreme, that is out of imagination. It is unknown which one of them has excelled the other in enmity against Alī. Is it Mu'āwiyah who has fought, reviled, and cursed him, striving to extinguish his light? Or 'Ā'ishah, who strove to seclude him from caliphate, fighting him and trying her best to efface his name, and praying for praising God when knowing of murdering him?

She persevered her hatred for his son after him, that she prevented the burial of al-'Imām al-Ḥasan beside his grandfather. Then she has gone out, appealing for Banū Umayyah, asking their help against Banū Hāshim, declaring: Do not let whomever I hate enter my house. She intended to sparkle another war, till some of her kins told her: "Is not the Day of the Red Camel enough for us, till it is said the day of the gray mule?"

Undoubtedly, she was contemporaneous with a long period of the Umayyad reign, hearing their cursing for 'Alī and Ahl al-Bayt from over the pulpits, without showing any sign of disapproval or forbiddance, but rather she has even stealthily encouraged for this act.

Aḥmad ibn Hanbal reported in his *Musnad*: A man has entered upon 'Ā'ishah and began to revile 'Alī and 'Ammār, whereat she said: In regard of 'Alī, I have no objection, but concerning 'Ammār I have heard the Prophet say in his regard: Whenever he is asked to choose between two alternatives he chooses the most right one.²⁰⁰

So it is no strange to see 'Ā'ishah obliterate the Prophet's Sunnah, and revive 'Uthmān's *bid'ah* in completing the prayer (of travel), for pleasing Mu'āwiyah and Umayyad rulers, who used to follow 'Ā'ishah in everything, glorifying her and taking their religion from her.

She has also given a *fatwā* permitting the fosterage of a mature man, believing that men can suck from women, becoming thus of their *mahārim* (those with whom marriage is forbidden).²⁰¹

Mālik in his *Muwatta'* is reported to have said: 'Ā'ishah used to send men to her sister Umm Kulthūm and her nieces, to be fostered by them. After that she permits those men to meet the women who suckled them without *ḥijāb*,²⁰² as they have become among their *mahārim* in her opinion!

I draw the attention of researchers and investigators to this calamity, being a sufficient evidence for disclosing the truth, and distinguishing it from falsehood (*bāṭil*). Thus we understand explicitly that Ahl al-Sunnah wa al-Jamā'ah worship Allah through texts, for which no warrant was revealed from Allah, without investigation or verification. Had they realized the truth of these heresies, their souls would have been averse to them, and would have forsaken them willingly.

I myself have sensed this fact in some of open-minded Sunnī scholars, who, after being aware of the

tradition of fostering the mature man, they were surprised and shocked, attesting that they have never heard of it at all. This being a common phenomenon among Ahl al-Sunnah, as a large number of traditions with which the Shī'ah argue, are available in their *Ṣiḥāḥ*, but are ignored by them, and whoever adopts them (traditions) is charged with disbelief by them (Sunnīs).

This is stated in the Qur'ān:

"Allah citeth an example for those who disbelieve: the wife of Noah and the wife of Lot, who were under two of Our righteous slaves yet betrayed them so that they (the husbands) availed them naught against Allah and it was said (unto them): Enter the Fire along with those who enter". (66:10)

9. Khālīd ibn al-Walīd:

He is Khālīd ibn al-Walīd ibn al-Mughīrah, from Banū Makkzūm, who is called by Ahl al-Sunnah *Sayf Allāh* (God's Sword).

His father is one of the wealthiest men, whose richness can never be estimated. 'Abbās Maḥmūd al-'Aqqād says about him: He was the richest man of his time in view of opulence respects, widely known among all: gold, silver, orchards, vineyards, commerce, offers, servants, maids, and slaves. For this reason he was called *al-wahīd* (the lonely man).²⁰⁵

His father is al-Walīd ibn al-Mughīrah, about whom some Qur'ānic verses were revealed, threatening him with the Fire and an evil abode, when the Almighty Allah said in his regard:

"Leave Me (to deal) with him whom I created lonely. And then bestowed upon him ample means. And sons abiding in his presence. And made (life) smooth for him. Yet he desireth that I should give more. Nay! For lo! he hath been stubborn to Our revelations. On him I shall impose a fearful doom. For lo! he did consider; then he planned. (Self-) destroyed is he, how he planned! Again (self-) destroyed is he, how he planned! -- Then looked he. Then frowned he and showed displeasure. Then turned he away in pride. And said: This is naught else than magic from of old; this is naught else than speech of mortal man. Him shall I fling unto the burning". (74:11--26)

It is narrated that al-Walīd has come once to the Prophet (S), trying to tempt him with ample amount of money, to leave the new religion, whereat Allah revealed these verses in his regard:

"Neither obey thou each feeble oath-monger. Detracter, spreader abroad of slanders. Hinderer of the good, transgressor, male factor. Greedy therewithal, intrusive. It is because he is possessed of wealth and children. That, when Our revelations are recited unto him, he saith: Mere fables of the men of old. We shall brand him on the nose". (68:10--16)

Al-Walīd was of the opinion that he was more rightful and superior to Muḥammad to claim prophethood, and he used to say: How is it that the Qur'ān and Prophethood be revealed upon Muḥammad, the poor man, while I, the magnate and master of Quraysh, be deprived of it?

On this doctrine, Khālīd ibn al-Walīd has been raised up, holding intense grudge against Islam and Prophet of Islam, who has stultified his father's ambitions, and undermined his throne, making Khālīd to participate in all the wars launched against the Messenger of Allah (S).

Undoubtedly Khālīd had been sharing his father's belief in his being more entitled to prophethood than the poor, orphan Muḥammad. And since Khālīd was thinking of his being one of the magnates of Quraysh, if not the greatest one,

so had the Qur'ān and Prophethood been revealed upon his father, Khālīd would have seized the greatest portion of them, and inherited prophethood and sovereignty as Solomon has inherited from David.

Allah, the Glorified, has demonstrated their belief in the following verse:

"And now that the Truth hath come unto them they say: This is mere magic, and lo! we are disbelievers therein. And they say: If only this Qur'ān had been revealed to some great man of the two towns?" (43:30-31)

No wonder then to see him doing his utmost to exterminate Muḥamamd and his invitation (*da'wah*), when he prepared a great army during the Battle of Uhud, laying in wait for the Prophet (S) with the intention of killing him. He again tried to assassinate the Prophet (S), in the year of Ḥudaybiyyah, but Allah -- the Glorified -- frustrated all his schemes, turning them to naught, imparting succour upon His Prophet in all places.

When Khālīd, like all other magnates of Quraysh, realized the impossibility of overcoming the Prophet (S), seeing mankind entering the religion of Allah in troops, he admitted the inevitable fact, with grief, so he never embraced Islam but very lately in the eighth Hijrah year, 4 months before the conquest of Makkah. The first thing he did after embracing Islam, was disobeying the Prophet's orders, to forbid them from fighting. But Khālīd entered Makkah on the day of conquest (*fath*), after slaying more than thirty men mostly from Quraysh, though the Prophet (S) recommended them not to kill anyone. Even if some people try to justify Khālīd's conduct by claiming that he was debarred from entering Makkah, and swords were unsheathed before him, this can never permit him to fight after being forbidden by the Prophet (S). There was another choice before him, that he could return and enter from another door peacefully, with no fight, as done by others, or he could consult the Prophet in fighting those who prevented him

from entering. But he has never done any of these alternatives, and exerted his opinion against the text (*naṣṣ*), that he heard from the Messenger of Allah (S).

As long as we speak about *ijtihād* against the *naṣṣ*, which has gained many supporters, or rather has become a school from which great Ṣaḥābah and legislators have graduated, being called afterwards *madrasat al-khulafā'* (school of caliphs), we have to indicate that the meaning of *ijtihād* here is no more than disobeying Allah and His Messenger. Since we have been accustomed to hear the term (*ijtihād* against the *naṣṣ*), it has turned to be as a legitimate matter. In fact we should say: Khālīd has disobeyed the Prophet's order instead of saying: Khālīd has exerted his opinion against the *naṣṣ*, as we learned from the Qur'ān when it said: *"And Adam disobeyed his Lord, so went astray"*, (20:121), as Adam ate from the tree though being forbidden by Allah, so we cannot say: Adam has exerted his opinion against the *naṣṣ*.

Every Muslim should know the limits and never transgress them, or exert his opinion in an affair about which an ordinance or forbiddance has been decreed by Allah or by His Messenger, as this being an express blasphemy.

Allah said unto the angels: *"Fall prostrate before Adam"*, which is an ordinance, and *"they fell prostrate"* (20:116) which is affirmation, compliance and obedience. Save Iblīs, who has exerted his opinion saying: I am superior to him, how should I fall prostrate before him? This is disobedience and rebellion, regardless of who being better: Adam or Iblīs?

Therefore Allah -- the Glorified -- has ordained:

"And it becometh not a believing man or a believing woman, when Allah and His Messenger have decided an affair (for them), that they should (after that) claim any say in their affair..." (33:36)

This was indicated by al-'Imām Ja'far al-Ṣādiq when he said to Abū Ḥanīfah: Do not use syllogism (*qiyās*), since if

the Sharī'ah (Islamic law) is syllogized, it will be eradicated, and the first one who syllogized was Iblīs when he said: I am better than him, You have created me of fire, while him You did create of mud.

His saying: "If the Sharī'ah is syllogized, it will be eradicated", is the best expression indicating the invalidity (*fasād*) of *qiyās*. Should people use their different opinions against the texts, definitely no trace of the Sharī'ah will be there. If the Truth had followed their desires, verily the heavens and the earth and whosoever is therein had been corrupted.

After this brief survey of *ijtihād*, we return to say that Khālid ibn al-Walīd has again disobeyed the Prophet's order when he (S) sent him to Banū Judhaymah for inviting them to Islam without fighting them. When going to them, he assailed and betrayed them though they have declared their belief in Islam, and then he killed them against their will, till 'Abd al-Rahmān ibn 'Awf -- who was present then -- accused him of murdering them for avenging his two uncles, who were killed by Banū Judhaymah.²⁴

When the Messenger of Allah heard of this horrible event, he declared his disavowal from him, sending then 'Alī ibn Abī Tālib carrying for them abundant sums of money, for paying the blood-money (*diyyah*) of those murdered by Khālid.

Whatever excuses given by Ahl al-Sunnah for justifying Khālid's deed, his history is replete with misfortunes and disobediences for God's Book and His Prophet's Sunnah. Enough be for any researcher to go through his past history, and what he has perpetrated in al-Yamāmah during Abū Bakr's reign: his betrayal to Mālik ibn Nuwayrah and his folk, as he has murdered them against their will, though being Muslims, marrying Mālik's wife and having intercourse with her on the same night (of killing her husband), with no slight observance for the Islamic Law (*Shar'*) or Arab magnanimity. He went too far, that even 'Umar ibn al-Khaṭṭāb -- despite his

leniency in rules -- has reviled him, calling him the enemy of Allah, threatening him with stoning (*rajm*).

The researchers have to review history, attentively and in view of a constructive criticism, that guides them to the truth, candidly and impartially, without being overcome by sectarianism, so that they be able to evaluate persons through the fabricated traditions ascribed to the Prophet (S). That is due to the fact that Ahl al-Sunnah review the historical incidents through one tradition, composed by them with an intention to close the door before the researchers, for not attaining to the truth.

How is it easy for any of them to say: The Messenger of Allah said to Khālid ibn al-Walīd: "Welcome, O the Sword of Allah". Then this *ḥadīth* finds its way to fascinate the hearts of simple Muslims, who hold good opinion of people, never realizing the hidden facts and intrigues of the Umayyads, so they interpret all the facts uttered, after this composed *ḥadīth*, in regard of Khālid seeking justifications for them.

This is called psychological impression upon people, being an irremediable disease that debar man from attaining to truth, and reverses the fact totally. We can cite an example for this: It is said that Abū Tālib -- the Prophet's uncle -- has died as a disbeliever (*kāfir*), and the Prophet said in his regard: "Abū Tālib is in a shallow of fire, with which his brain is boiling".

Due to this false *ḥadīth*, Ahl al-Sunnah believe that Abū Tālib was a polytheist (*mushrik*) and he is in fire, refusing then any rational analysis leading them to the reality. This *ḥadīth* has, in fact, invalidated all of Abū Tālib's lifetime and his struggle (*jihād*) for the sake of Islam, and for the invitation (*da'wah*) of his nephew, till hostility was created between him and his folk, making him tolerate willingly the siege in *Shi'b* (mountain pass) of Makkah for three years with his nephew, having no sustenance but tree leaves. It has also invalidated all his heroic stances and doctrinal poems in succouring the

Prophet's *da'wah*, neglecting all that is done by the Prophet for his uncle, like ritual cleaning (*ghusl*), shrouding and going down in his grave. Furthermore, the Prophet (S) called the year of his uncle's death as the year of sorrow, saying: "By God, Quraysh could not win the conflict with me but only after Abū Tālib's death, and Allah has revealed to me to migrate from Makkah, telling me that my supporter is dead". So he migrated from Makkah on the same day.

As an example for this, we refer to Abū Sufyān ibn Ḥarb, the father of Mu'āwiyah. It is said that he embraced Islam after the conquest of Makkah, and the Prophet said in his regard: "Whoever enters Abū Sufyān's house is safe". Due to this *ḥadīth*, that contains no merit or virtue for him, Ahl al-Sunnah believe that Abū Sufyān turned out to be a staunch believer, and his end is in the heavens, since Islam exonerates whatever was there before it.

Then they never apply the rational analysis that guides them to truth, and with this *ḥadīth* they strive to curtain off whatever Abū Sufyān has done towards the Message owner (S) and his *da'wah* (to Islam), making people forget about all the wars he led and financed for killing Muḥammad. Also they try to make people forget his grudge and hatred against the Prophet, to the extent that when he was brought and told to embrace Islam, or otherwise his head would be cut, he said: I witness that there is no god except Allah. When they said to him: Say: I witness that Muḥammad is the Messenger of Allah, he replied: In respect of this (witness), there is some doubt in my heart.

Whenever he be with the Prophet, after embracing Islam, he says to himself: With which merit this man has overcome me? Thereat the Prophet says to him: I defeated you with Allah, O Abū Sufyān.

We have cited these two examples from our Islamic actuality, so as to show the researchers the effectiveness of psychological impression upon people, and how it can prevent

them from reaching the Truth. Thus we can comprehend that Ahl al-Sunnah have encircled the Ṣaḥābah with a mirage of false traditions, that imparted upon them immunity and sanctity inside the hearts of naive people, being then no more ready to accept from anyone any criticism or reproach.

Can any Muslim believe them, that these are the ones promised to enter Paradise, refusing after that any say against them, making their sins to appear minor, seeking for them excuses or interpretations, if not closing the door from the outset?

Therefore the Sunnīs have invented for every one of their notables, a title related to the Prophet (S); so this one is called al-Ṣiddīq, that one al-Fārūq, and the other one Dhū al-Nūrayn, besides other titles like: the Love of the Messenger of Allah, Disciple of the Prophet, Trustworthy of the Ummah, Narrator of Islam, Scribe of Revelation, Owner of two sandals, (*Ṣāhib al-Na'layn*), the Messenger's cupper, God's unsheathed Sword, and other titles.

When placing all these titles on the balance of Truth near God, they prove to be feeble and fail to persuade anyone, being but names you (Sunnīs) and your fathers have named, for which Allah has revealed no warrant.

History is the best witness over deeds, with which we can evaluate the character and worth of man, refusing to consider the lies and falsehood as a criterion for evaluating man.

The fact is exactly as said by al-'Imām 'Alī: Know the Truth, then you can recognize its followers. As we have studied history, being acquainted with what Khālīd ibn al-Walīd has perpetrated, distinguishing Truth from falsehood, so we cannot call him God's Sword (*Sayf Allāh*). We should ask then: When has the Messenger of Allah given him this title, is it after killing the Makkans on the conquest day, despite the Prophet's forbiddance? Or when he sent him with the detachment of Zayd ibn Ḥārithah to Mu'tah, saying: If Zayd is killed, so Ja'far

ibn Abī Tālib will replace him, if Ja'far is killed then 'Abd Allāh ibn Rawāḥah, making him (Khālid) the fourth in order for leading the army but after the three were killed, Khālid with the remnants of the army fled the battle? Or when he accompanied him (the Prophet) to the Battle of Hunayn with twelve thousand warriors, he turned his back, leaving the Prophet with the 12,000 men?

When God says: *"Whoso on that day turneth his back to them, unless manoeuvring for battle or intent to join a company, he truly hath incurred wrath from Allah, and his habitation will be hell, a hapless journey's end".* (8:16), so how would He allow His sword to escape? It is really a wonderful matter!

I think that Khālid has never known this title during the Prophet's lifetime, never hearing it from him (S), but the fact is that Abū Bakr has given him this badge of honour, when sending him to silence those who revolted against him for the sake of caliphate. Thereat Khālid assailed them, perpetrating the ugliest crimes till he aroused 'Umar's resentment, urging him -- despite his affinity and closeness to him -- to say to Abū Bakr: "There is rudeness in Khālid's sword". Thereat Abū Bakr said to 'Umar: "Khālid is one of God's swords, unsheathed by Him against His enemies, he has interpreted and mistaken", (hence he was given this title).

It is reported by al-Ṭabarī in *al-Riyāḍ al-naḍirah*, that a setback occurred in Banū Salīm, so Abū Bakr sent Khālid ibn al-Walīd to them. He gathered many of their men inside inclosures, setting them to fire and burning them. When 'Umar ibn al-Khaṭṭāb heard of this, he came to Abū Bakr saying: Do you let a man chastise (people) with God's chastisement?

Abū Bakr said: By God, I never rebuke a sword Allah has unsheathed against His enemy, till that He rebukes him. Then he ordered him and he went towards Musaylamah.²⁰³ Henceforth Ahl al-Sunnah wa al-Jamā'ah have given Khālid ibn al-Walīd the title *Sayf Allāh al-Maslūl* (God's Unsheathed

Sword), though he disobeyed the Messenger's order, and burnt people by fire, disregarding the Sunnah completely.

It is reported by al-Bukhārī in his *Ṣaḥīḥ* that the Messenger of Allah (S) said: "Non-other than Allah is entitled to chastise by fire", and also said: "No one can chastise by fire except its Lord".²⁰⁴

As mentioned earlier Abū Bakr said before his death: Would that I had never burnt al-Fujā'ah al-Salamī!

We reply: Would that someone inquire 'Umar ibn al-Khaṭṭāb: If you know surely that non-other than Allah is entitled to chastise by fire, so what made you swear, in the wake of the Prophet's demise, to burn the house of al-Zahrā' along with whomever is therein, if those inside it won't come out for swearing allegiance?! Had not 'Alī submitted and asked the others to go out, you would have fulfilled your intention in their regard.

Sometimes I doubt that 'Umar objects Abū Bakr, but the latter disregards him and his objection, as being something unbelievable. There are evidences that Abū Bakr being unable to disobey 'Umar and withstand his objection, and more than once he has said to him: I have told you that you are more powerful than me for this affair, so you overcame me. Once again when those whose hearts are to be reconciled, have complained to Abū Bakr against 'Umar's behaviour, when he spat at the letter he sent to them and tore it, and when they asked him: Are you the caliph or 'Umar? He replied: Rather it is him God-willing.

So, I can say decisively: May be the one who has opposed him in regard of Khālid's heinous acts, being only 'Alī ibn Abī Tālib, but the early historians and narrators have most often been refraining from mentioning his name, substituting it with 'Umar, as stated by some traditions ascribed to Abū Zaynab or to a man, meaning by him 'Alī, without referring to him by name.

This is no more than probability, or we should accept

the claim of some historians that 'Umar ibn al-Khaṭṭāb had been detesting Khālīd, not enduring to see him, due to being jealous of him, as Khālīd fascinated people's hearts through the victories he achieved. It is said that Khālīd wrestled in the pre-Islamic period with 'Umar, and defeated him with breaking his leg.

The noteworthy point is that when 'Umar seized the caliphate, he deposed Khālīd from his post, but he never punished him with stoning as he threatened him before.

What we conclude here is that 'Umar being identical to Khālīd in rudeness and arrogance, as both of them used to be stern and fierce of heart, striving for contradicting the Prophetic Sunnah and disobeying the Prophet (S) during his lifetime and after his demise, each holding grudge against the Prophet's *waṣf*, working for excluding him. After the Prophet's demise, Khālīd collaborated with 'Umar and Abū Bakr to assassinate 'Alī,²⁰⁷ but Allah -- the Glorious and Exalted -- saved him from their danger, that Allah might conclude a thing that must be done.

Once more, after a brief survey for the character of Khālīd ibn al-Walīd, with whom Ahl al-Sunnah chant, we come to realize explicitly that they are farther from the Prophetic Sunnah, being followers and imitators of only those who contradicted and neglected it totally, observing neither sanctity nor respect for it and for God's Book.

10. Abū Hurayrah al-Dūsī:

He is one of the late Saḥābah in Islam, and counted among those in the ninth or tenth class (*ṭabaqah*), according to the classification in the Book *Ṭabaqāt Ibn Sa'd*. He met with the Prophet (S) only at the end of the seventh Hijrah year, so the historians state that his company to the Prophet (S) has not exceeded three years.²⁰⁸ Some believe it to be less than two years, as the Prophet (S) has sent him with Ibn al-Ḥaḍramī to

Baḥrayn, and while he being there, the Prophet passed away.

Abū Hurayrah has never been known of *jihād* or bravery, or being among the thoughtful sages and learned *fuqahā'*, besides being illiterate. The first time he came to the Prophet (S), he was full as expressed by him, and as realized by the Prophet when he (S) lodged him with the *Ahl al-Ṣifāh*, that whenever a charity was brought to the Prophet, he would send it to them. He used to be hungry most often, as stated by him, that he had been intercepting the Companions pretending to be starveling, seeking to be taken to their houses and be fed.

However, he used to be widely known of narrating a large number of traditions from the Messenger of Allah, till they amount to six thousand, drawing thus the attention of investigators, since despite his short companionship (with the Prophet) he has narrated traditions and incidents he never witnessed. Some of the investigators have calculated the traditions narrated by the Caliphs, the ten augured with Paradise, mothers of believers (*mu'minūn*), and by the pure Ahl al-Bayt, all could not reach one-tenth of those narrated by Abū Hurayrah alone, (though one of those people being 'Alī ibn Abī Ṭālib, who enjoyed the Prophet's company for thirty years).

Therefore, Abū Hurayrah was a target of charges by people, accusing him with saying lies, fabrication and defraud, believing him to be the first narrator in Islam accused of fabrication.

But Ahl al-Sunnah call him "Narrator of Islam", venerating him highly and considering him an authority. And some believe him to be more knowledgeable than 'Alī, in accordance to a *ḥadīth* narrated by him saying: I said: O God's Messenger, I hear so many traditions from you, that most often I forget. He said: Stretch out your cloak, and so did I. Then he has ladled with his hands and said: Gather it. So did I, and after that I have never forgotten anything.²⁰⁹

Abū Hurayrah has narrated abundantly from the

Messenger of Allah, to the extent that 'Umar has hit him with the udder, saying to him: You have narrated so abundantly that I believe you to be a liar against the Messenger of Allah. This was due to a *ḥadīth* reported by him, that Allah has created the heavens and earth and creation within seven days. When 'Umar heard of this, he summoned him asking him to repeat the *ḥadīth*; as soon as he repeated it, 'Umar hit him and said: Allah says within six days and you say within seven? Abū Hurayrah said: I might have heard it from Ka'b al-'Aḥbār. Then 'Umar said: As long as you cannot differentiate between the traditions said by the Prophet and those said by Ka'b al-'Aḥbār, it is better you never narrate anything.²¹⁰

It is reported also that al-'Imām 'Alī ibn Abī Ṭālib has said: The biggest ever falsifier against the Messenger of Allah being Abū Hurayrah al-Dūsī.²¹¹ Also 'Ā'ishah, Umm al-Mu'minīn, has recurrently denied the veracity of several traditions he had been narrating from the Prophet, telling him once: When have you heard the Messenger disclosing such a *ḥadīth*? He replied: Your attention has been kept from the *ḥadīth* of God's Messenger (S) by the mirror, Kohl bottle, and the dye. When she insisted on refuting his narrations and defaming him, and Marwān ibn al-Ḥakam has interferred, questioning the veracity of the *ḥadīth*, only then Abū Hurayrah confessed the truth saying: I have never heard it from the Messenger of Allah (S), but from al-Faḍl ibn al-'Abbās.²¹²

It is particularly in this respect, Ibn Qutaybah has accused him, saying in his regard: Abū Hurayrah has quoted from al-Faḍl ibn al-'Abbās after his death, ascribing the *aḥādīth* to the Prophet, for misleading people that he has heard it from him (S).²¹³ Also in his book *Ta'wīl Mukhtalif al-ḥadīth*, Ibn Qutaybah said: Abū Hurayrah used to say: "The Messenger said so and so, but I have heard it from other than him".

It is also reported by al-Dhahabī in his book *A'lām al-nubalā'* that: Yazīd ibn Ibrāhīm heard Shu'bah ibn al-Ḥajjāj say: Abū Hurayrah used to be a fraudulent (*mudallis*).

In the book *al-Bidāyah wa al-nihāyah*, by Ibn Kathīr, it is reported that Yazīd ibn Hārūn heard Shu'bah say in Abū Hurayrah's regard, that he had been a fraudulent, and used to narrate from both Ka'b al-'Aḥbār and the Messenger of Allah (S) without distinguishing between them.

Abū Ja'far al-'Iskāfī said too: Abū Hurayrah had been alien in view of our shaykhs, and his narration being unacceptable.²¹⁴

He had been known of being a liar and fraudulent and narrating so many fabricated traditions, that some people used to tease him, by asking him to compose traditions for them according to their desires. It is narrated that a man was putting on a new open robe, and passed by Abū Hurayrah swaggerly, saying to him: O Abū Hurayrah, you narrate abundantly from the Messenger of Allah (S), have you heard him saying anything in my garment? Abū Hurayrah replied: I heard Abū al-Qāsim say: While a man from the old time had been swaggering in his garment, suddenly Allah caused the earth to sink with him, making him to rattle inside it till the Doomsday; by God I know not, he may be one of your people and flock.²¹⁵

So how wouldn't people suspect Abū Hurayrah's narrations as they being contradictory; that he may narrate a *ḥadīth*, narrating then its opposite. When people object and argue with him by the previous *ḥadīth*, he turns away from them or jargonizes by the Abyssinian dialect.²¹⁶

He is not only accused with lying and fabrication by people, but he has testified against himself that he used to narrate from his own ascribing it to the Prophet (S).

Al-Bukhārī has reported in his *Ṣaḥīḥ*, that Abū Hurayrah said: The Prophet (S) said: The best of charity is that which is left out of contentment, the upper hand is better than

the lower hand. Begin to help those you provide for, the woman says (to her husband): you either feed me or divorce me, and the slave says: feed me and employ me, while the son says (to his father): You must feed me, to whom do you leave me? Then they asked Abū Hurayrah: Have you heard this *ḥadīth* from the Messenger of Allah (S)?! He said: No, it is from Abū Hurayrah's purse.²¹⁷

Look at Abū Hurayrah, he begins the *ḥadīth* with saying: "The Prophet (S) said", and then when being disapproved and questioned, he admits the truth indicating that it is from Abū Hurayrah's purse!

May Abū Hurayrah be delighted with this purse that is filled with lies and legends, acquiring circulation near Mu'āwiyah and Banū Umayyah, bringing him then magnanimity, power, wealth and palaces, as Mu'āwiyah has assigned him the governorship of al-Madīnah, building for him al-'Aqīq Palace, marrying him to the noble woman, for whom Abū Hurayrah had been working as a servant.

It has become clear that Mu'āwiyah made Abū Hurayrah his close vizier, not due to his merit or honour or knowledge ('ilm), but because he could find with him the tradition which he looks for and circulates. While some Ṣaḥābah hesitate and feel straitened in cursing Abū Turāb, Abū Hurayrah has reviled and cursed 'Alī inside his house and before his followers (Shī'ah).

It is reported by Ibn Abī al-Ḥadīd that: When Abū Hurayrah came to Iraq with Mu'āwiyah, he entered the Kūfah Mosque where he found many people welcoming him. He addressed them saying: O people of Iraq, do you claim I ascribe lies to the Prophet and subject myself to be burnt by fire? By God, I heard the Prophet say: "For every prophet there is a shrine, and my shrine is in al-Madīnah on the way between 'Ir and Thawr, whoever makes a *ḥadath* in it, he deserves damnation of Allah, the angels and all people", and I witness that 'Alī has made a *ḥadath* in it.

When Mu'āwiyah heard of this *ḥadīth*, he rewarded and honoured him, appointing him as the governor of al-Madīnah.²¹⁸ This being a sufficient and convincing evidence, and undoubtedly the free investigators and researchers should suspect anyone befriending the enemy of Allah and His Messenger, and being the enemy of the friend (*walī*) of Allah and His Messenger.

Certainly Abū Hurayrah could never assume such a lofty post, *wilāyah* of al-Madīnah – the capital of Islam – but only due to the services he rendered to Mu'āwiyah and the Umayyad rulers. Glory be to Allah, the Reverser of states! When Abū Hurayrah came to al-Madīnah, for the first time, he was undressed, having nothing to cover his body except a leopard skin, begging the passers-by to sustain him, with the lice sprawling over his skin. Then, out of a sudden, he turns to be the governor of al-Madīnah, living in al-'Aqīq Palace, having at his disposal wealth, servants and slaves, with a power that no one be allowed to speak but with his permission.

Abū Hurayrah and the Umayyads had been loving each other during the reign of 'Uthmān ibn 'Affān, their chief. His impression about 'Uthmān used to be contrary to that of all Ṣaḥābah, the Emigrants and Helpers, as he used to charge with impiety all those participated in killing 'Uthmān, and instigated against him. Undoubtedly he used to accuse 'Alī ibn Abī Ṭālib with killing 'Uthmān, the fact we get from his *ḥadīth* in the Kūfah Mosque, and his saying that 'Alī has made a *ḥadath* in al-Madīnah, cursing him by the tongue of the Prophet, angels and all people.

Ibn Sa'd reports in his *Ṭabaqāt*, that when Abū Hurayrah died in the year 59 (H), 'Uthmān's sons carried his coffin till reaching the Baqī', as a sign of gratitude for his viewpoint about 'Uthmān.²¹⁹

Allah has certain ways in treating His creatures, as 'Uthmān ibn 'Affān, the master and magnate of Quraysh be murdered, and slaughtered like a goat, though being a Caliph

of Muslims and called Dhū al-Nūrayn, from whom, as they allege the angels feel ashamed, but despite all this, he had neither been ritually cleaned, nor shrouded, with delaying his burial for three days, and burying him in the Jews cemetery.

Whereas Abū Hurayrah al-Dūsī dies in a state of glory and dignity, though being a destitute before, and of unknown folk and tribe, with no relation among Quraysh. Nevertheless, his coffin was carried by the Caliph's sons, who turned to be guardians of affairs during Mu'āwiyah's time, burying him then in the Baqī' of God's Messenger!

We are going to expose Abū Hurayrah's stance towards the Prophetic Sunnah.

It is reported by al-Bukhārī in his *Ṣaḥīḥ*, that Abū Hurayrah said: I have committed to memory from the Messenger of Allah (S) two receptacles, one I have disseminated, but had I promulgated the other one, my pharynx would have been cut.²²⁰

After stating how Abū Bakr and 'Umar have burnt the Prophetic written Sunnah, preventing the traditionists from narrating it, the turn now is for Abū Hurayrah, who discloses in this *ḥadīth* the hidden fact, attesting what we have stated before, confessing frankly that he had never uttered but that which would please the ruling caliphs. On this basis, Abū Hurayrah used to possess two purses or receptacles, one he used to disseminate, containing all that desired by the rulers. The second receptacle, which was concealed by Abū Hurayrah for fear of his pharynx being cut, is that one containing the *ṣaḥīḥ* (veracious) traditions of the Prophet (S).

Had Abū Hurayrah been a trustworthy (*thiqah*) *Muhaddith*, he would have never hidden the real *ṣaḥīḥ* traditions, beside promulgating fancies and lies for supporting the oppressors, being aware that Allah's damnation be upon whoever conceals the evidences (*bayyināt*).

Al-Bukhārī has reported his saying: people say that Abū Hurayrah had narrated abundantly, but I would have

never narrated any *ḥadīth* had there not been two verses in the Book of Allah. Then he (Abū Hurayrah) recited: Lo! those who hide the proofs and the guidance which We revealed, after We had made it clear to mankind in the Scripture: Such are accursed of Allah and accursed of those who have the power to curse. Our brethren the Muhājirūn have been engaged in making deals in markets, and our brothers the Anṣār have been engaged in dealing with their funds, and Abū Hurayrah has been obligating the Prophet with satiating him, attending what they attend not and committing to memory what they not.²²¹

How can Abū Hurayrah say: "Had there not been two verses in God's Book, I would have not narrated any *ḥadīth*," saying then: I have committed to memory from the Messenger of Allah two receptacles, one I have disseminated but had I promulgated the other one, my pharynx would have been cut? Isn't this a testimony by him that he has concealed the truth despite the two verses in the Book of Allah?!

When the Prophet (S) said to his Companions: Go back to your relations and teach them, and said: There may be a *muballigh* (communicator) more conscious than the listener. Al-Bukhārī has reported that the Prophet urged the delegation of 'Abd al-Qays to preserve faith and 'ilm (knowledge) with propagating them to those coming after them.²²²

Have we and the researchers got the right to inquire: why should the Companion be killed and his pharynx be cut when narrating any *ḥadīth* of the Prophet (S)?!

There should be a secret behind this, that the caliphs never like to disclose, but we have referred to this secret in the book "Ask Those Who Know", and to be concise here, we say that it is related to the text (*naṣṣ*) of acknowledging 'Alī as a caliph.

Abū Hurayrah is not to blame alone, since he has realized his worth, testifying against himself that he had been

accursed of Allah and accursed of those who have the power to curse, due to his concealing the Prophet's *ḥadīth*.

But those to blame are Ahl al-Sunnah, who regard Abū Hurayrah as the narrator of the Sunnah, while he himself testifies that he has concealed, defrauded and belied it, with confessing its being mingled for him that he used to be unable to distinguish between the Prophet's *ḥadīth* and the *ḥadīth* of others.

All this being concluded from *ṣaḥīḥ* traditions and confessions, stated in *Ṣaḥīḥ al-Bukhārī* and other *Ṣiḥāḥ* of Ahl al-Sunnah wa al-Jamā'ah, whom we inquire: How should you feel confident in a person whose justice had been vilified by Amīr al-Mu'minīn 'Alī ibn Abī Tālib, and accused by him of falsification, saying: "He is the biggest living liar against the Prophet". He has also been accused, beaten and threatened with expulsion by 'Umar ibn al-Khaṭṭāb, beside being defamed and disapproved by 'Ā'ishah several times. Many other Ṣaḥābah too have vilified him; refuting his inconsistent traditions, so he either had been obliged to confess the truth, or he resorted to jargonizing with the Abyssinian dialect. Moreover many Islamic scholars have suspected his honesty, accusing him with falsification, fraud and contending for Mu'āwiyah's banquets, gold and silver. How is it reasonable then that Abū Hurayrah be the Narrator of Islam, and the source of religious rules?

Some truth-seeking '*ulamā*', have attested that it was Abū Hurayrah who has foisted in Islam the beliefs of the Jews and Isrā'īliyyāt that filled books of *ḥadīth*, or it may be Ka'b al-Aḥbār that has undertaken this task through and via him. So we witnessed the appearance of narrations about God's similitude and anthropomorphism, with the theory of solutions and abominable utterances in regard of the prophets and apostles, all being reported from Abū Hurayrah.

Whether Ahl al-Sunnah wa al-Jamā'ah going to come to their senses, to recognize from whom the real Sunnah

should be taken. Should they ask, we can guide them by saying: Come on to the gate of city of knowledge and the Imams, his sons, who are the preservers of the Sunnah, the safety for the Ummah, the boat of deliverance, Imams of guidance, lamps of darkness, the firm hand-hold and God's strong cord.

11. 'Abd Allāh ibn 'Umar:

He is one of the renowned Ṣaḥābah, playing a great role in the course of events, that occurred during the reign of the Three Caliphs and Umayyad era. His being the son of 'Umar ibn al-Khaṭṭāb is a merit making him dignified and endeared by Ahl al-Sunnah, as they count him among the great *fuqahā* and memorizers of the Prophetic *aḥādīth* (traditions), to the extent that al-'Imām Mālik has relied upon him in (deriving) most of the rules and filled his book *al-Muwatta'* with his traditions. If we go through the books of Ahl al-Sunnah, we see them replete with phrases of praise and glorification for him. But when examining them deeply, we reach the conclusion that he used to be very far from equity and truth, and the Prophetic Sunnah, beside *fiqh* and Sharī'ah sciences. The first fact that draws our attention, is his strong animosity and hatred against the master of *Tirah*, Amīr al-Mu'minīn 'Alī ibn Abī Tālib, to the extent of defaming him and regarding him among common people.

We mentioned before that he used to circulate false *aḥādīth*, indicating people's application of preferability principle during the Prophet's time and with his awareness, claiming that Abū Bakr, then 'Umar and then 'Uthmān have been the best of people, and all people then being equal, and that this be heard by the Prophet without disapproving it.²²⁹

It is really an exposed lie, derided by mindful people. After investigating about the life of 'Abd Allāh ibn 'Umar during the Prophet's lifetime, we came to know of his being a young immature fellow, having nothing to do with *Ahl al-Hall*

wa al-'Aqd (decision-making men), and no opinion to adhere, and when the Prophet (S) passed away, 'Abd Allāh's age was only 19 years, according to the most authentic reports.

How can he claim then that they used to make preference? It might be nonsense of boys, as that uttered by sons of Abū Bakr and 'Uthmān with his brothers. However it is unreasonable to say that the Prophet (S) used to hear this with no objection! This indicating the falsehood of the *ḥadīth* and evil intention. Added to this, the Prophet (S) has never allowed 'Abd Allāh ibn 'Umar to go out with him but only in the Battle of Khandaq (Trench), and the consequent battles, as his age was only fifteen years.²²⁴

Definitely he has attended the Battle of Khaybar, that occurred in the seventh Hijrah year, sighting with his own eyes the defeat of Abū Bakr and of his father 'Umar, hearing the Prophet's *ḥadīth*: "Verily I shall give the standard tomorrow to a man who loves Allah and His Messenger, and they love him, bearer upon down (the enemy) and not running away, whose heart Allah has proven unto faith", and when entering upon the morning he gave it (standard) to Amīr al-Mu'minīn 'Alī ibn Abī Tālib.²²⁵

This standard tradition (*ḥadīth al-rāyah*) has manifested 'Alī's excellences and superiority over all other Ṣaḥābah, beside his lofty position near Allah and His Messenger, winning their love both. But 'Abd Allāh ibn 'Umar's grudge has made him consider 'Alī among the plebeian people!

The Ahl al-Sunnah have — as mentioned earlier — adopted this *ḥadīth* revealed by their master 'Abd Allāh ibn 'Umar, regarding not 'Alī among al-Khulafā' al-Rāshidūn, and never recognizing his caliphate but only during Ahmad ibn Hanbal's time, as we stated before. This being after their disgrace at a time witnessing increase in *ḥadīth* and *muhaddithūn*, with their being target of charges of open hostility and hatred against the Prophet's Household, despite

the Muslims' awareness that hating 'Alī being the biggest of hypocrisy signs. Thereat they were obliged to acknowledge 'Alī as a caliph, attaching him to the chain of the Rightly-guided Caliphs, pretending falsely and calumniously of loving Ahl al-Bayt.

Is there anyone to ask Ibn 'Umar that why have all or most of Muslims differed in regard of who being more entitled to caliphate — after the Prophet's demise — 'Alī or Abū Bakr alone, with no reference to his father 'Umar or Ibn 'Affān?

May we ask him: If the Prophet (S) approves your opinion, in seeing no equal to Abū Bakr or 'Umar or 'Uthmān, why has he then appointed, after his demise, a man younger than you, as a commander and leader over them? Do you believe in his uttering nonsense as your father said?

Someone may ask him: Why have the Muhājirūn and Anṣār, after swearing allegiance to Abū Bakr, said to Fāṭimah al-Zahrā': "By God, had your husband and cousin, preceded Abū Bakr in introducing himself, we would have never seen any peer for him"? This being a confession by great Ṣaḥābah of not seeing a match to 'Alī, had they not sworn allegiance, which they called a slip; so what value seen for the opinion of Ibn 'Umar — the conceited adolescent who knows not how to divorce his wife according to the opinions of the great Ṣaḥābah?

Finally we ask him: Why have most of the Ṣaḥābah chosen 'Alī for the post of caliphate after 'Umar, preferring him to 'Uthmān, had he not refused Ibn 'Awf's condition of ruling according to the conduct of the two Shaykhs (*sunnat al-Shaykhayn*)?²²⁶

The fact lies in Ibn 'Umar's being under the influence of his father, as he lived along with the caliphate periods of Abū Bakr, 'Umar and 'Uthmān. So he observed exclusion of 'Alī ibn Abī Tālib, and his being away from companions' meetings, with no government post besides people's turning away from him after the demise of his cousin (S) and his wife

(A), having nothing of world's temptations.

Certainly 'Abd Allāh ibn 'Umar used to be the closest one to his father, listening to his opinions and knowing his friends and foes. So he has grown up with that detestation, grudge and hatred against 'Alī in particular and Ahl al-Bayt in general, to the extent that when the Muhājirūn and Anṣār have sworn allegiance to 'Alī after murder of 'Uthmān, he could not endure this, so he disclosed his innermost grudge, with refusing to swear allegiance unto the Imam of the pious and master of believers, and he, intolerating to stay in al-Madīnah, has moved from it towards Makkah claiming to perform the 'Umrah.

Then Ibn 'Umar did his utmost to discourage people and set them back, for the sake of refraining from succouring the truth and fighting the wrong-doing party till it returns unto the ordinance of Allah. Thus he was the first one to disappoint the appointed Imam of his time.

After assassination of al-'Imām 'Alī, and Mu'āwiyah's achieving triumph against al-'Imām al-Ḥasan ibn 'Alī in snatching caliphate from him, Mu'āwiyah addressed the people saying: "I have not fought you for performing prayer or fasting or going on a pilgrimage, but to be an imperious over you, which Allah has granted me. Thereat 'Abd Allāh ibn 'Umar rushed for swearing allegiance unto Mu'āwiyah, alleging that people have unanimously acknowledged him after being divided!

I think it was him who called that year the year of the company (*jamā'ah*), after which he and his Umayyad followers came to be called "Ahl al-Sunnah wa al-Jamā'ah", till the Doomsday.

Is there anyone to ask Ibn 'Umar and his Sunnī followers, that at what time unanimity was concluded on any caliph throughout history, as it was for Amīr al-Mu'minīn 'Alī ibn Abī Ṭālib?

As Abū Bakr's caliphate was a slip Allah has guarded

us against it, and 'Umar's caliphate was (acknowledged) without consulting any of the Ṣaḥābah or asking anyone's approval, but through a covenant from Abū Bakr. Further 'Uthmān's caliphate was acknowledged by the three men nominated by 'Umar, or rather through the despotism of 'Abd al-Raḥmān ibn 'Awf alone.

Whereas 'Alī's caliphate was acknowledged by the Muhājirūn and Anṣār's allegiance to him, with no prescription or coercion, through his writing letters to all metropolises, and receiving their compliance except Mu'āwiyah from the Shām.²²⁷

Ibn 'Umar and Ahl al-Sunnah wa al-Jamā'ah were supposed to punish Mu'āwiyah ibn Abī Sufyān by death, due to his renouncing allegiance, and claiming caliphate for himself, in accordance with the narrations reported by them that the Prophet has said: If allegiance was sworn for two caliphs, kill the second one.²²⁸

Also in *Ṣaḥīḥ Muslim* and other books, the Prophet (S) said: "Whoever swears allegiance to an *Imām*, giving him his covenant and support, he can do so, but when another one contends him (the *imām*), you should cut the head of the other one".²²⁹

But 'Abd Allāh ibn 'Umar, acting reversely, and instead of submitting to the Prophet's *ḥadīth* and orders in fighting and killing Mu'āwiyah, due to his contending the Muslims' caliph and sparking the sedition, he has refused allegiance to 'Alī, upon which all Muslims have unanimously consented, and he swore allegiance to Mu'āwiyah who renounced allegiance, contending the Imam, killing the innocent and creating a sedition whose traces are still extant up to date.

This makes me believe that 'Abd Allāh ibn 'Umar has shared Mu'āwiyah in all the crimes, offences and sins he perpetrated, since he has worked for erecting his dominion, supporting him to impose his mastery and control over caliphate, that was forbidden by Allah and His Messenger for

the released (*ṭulaqā'*) and their sons, according to a Prophetic *ḥadīth*.

Moreover, 'Abd Allāh ibn 'Umar has gone farther, by rushing for swearing allegiance unto Yazīd ibn Mu'āwiyah, who being plunged in liquor, debauchery and blasphemy, the *ṭaliq* and son of the *ṭaliq* (released from captivity) and the accursed and son of the accursed.

When observing the *ḥadīth* narrated by 'Umar ibn al-Khaṭṭāb, as reported in *Tabaqāt Ibn Sa'd*, saying: "Caliphate cannot be acknowledged for a *ṭaliq* or a son of a *ṭaliq*, nor for the Muslims for the *fath* (conquest)",²³⁰ we question 'Abd Allāh ibn 'Umar that: How can he contradict his father in the principle he ordained before? But this becomes very ordinary when recognizing that 'Abd Allāh ibn 'Umar has contradicted the Book of Allah and His Messenger's Sunnah concerning the caliphate affair.

May we ask Ibn 'Umar another question: Which unanimity was concluded for acknowledging Yazīd ibn Mu'āwiyah, while the upright men of the Ummah with the Muhājirūn and Anṣār, including the Master of Paradise youth al-'Imām al-Ḥusayn, 'Abd Allāh ibn al-Zubayr and 'Abd Allāh ibn 'Abbās, beside their followers, have all disregarded him?

It is known that in the beginning, he was among those who opposed to swear allegiance unto Yazīd, but Mu'āwiyah realized how to bring him over, when sending him a hundred thousand dirham which he accepted. When Mu'āwiyah asked him to swear allegiance unto his son Yazīd, Ibn 'Umar got the point and said: Is this the purpose he has aspired for? So I have sold my religion with cheap price.²³¹

Yes, truly Ibn 'Umar has sold his religion very cheaply, as he testified against himself, rejecting to acknowledge the Imam of the pious, rushing for swearing allegiance to the imam of tyrants: Mu'āwiyah, and *imām al-fāsiqīn* (leader of adulterers): Yazīd. And as he has shared in bearing the burden of the atrocities caused by the rule of the

oppressor Mu'āwiyah, he undoubtedly shares Yazīd in the sins he perpetrated, topped by violating the sanctity of Allah's Messenger through slaying his *rayḥānah*, the Master of Heavens youth, with the Prophet's Progeny and the righteous people among the Ummah, whom he killed in Karbalā' and in the Hurrah Battle.

'Abd Allāh ibn 'Umar, being unsatisfied with this extent of allegiance to Yazīd, has striven for prompting people to do the same, threatening anyone thinking of renouncing it.

Al-Bukhārī has reported in his *Ṣaḥīḥ*, with some other narrators, that 'Abd Allāh ibn 'Umar has gathered his sons, entourage and slaves -- when deposing Yazīd ibn Mu'āwiyah by people of al-Madīnah -- saying to them: We have sworn allegiance to this man (Yazīd) as a covenant with Allah and His Messenger,²³² and I heard the Messenger (S) say: On the Day of Resurrection a banner will be erected for the treacherous with announcing: This is the treason of so and so (*fulān*), and the greatest treason, after making a partner to God, is a man's swearing allegiance to another man in accordance with allegiance for Allah and His Messenger, but breaching his covenant then.²³³ So no one of you should depose Yazīd, or intend to take part in this case, or otherwise there will be a barrier between me and him.²³⁴

'Abd Allāh ibn 'Umar's support for Yazīd and enticing people towards swearing allegiance unto him, caused Yazīd's prowess to strengthen, making him prepare an army led by Muslim ibn 'Aqabah, the biggest debauchee, with an order to move to al-Madīnah permitting him to do whatever he wishes. So this man has committed a massacre, killing ten thousand of the Companions, sparing their women and properties, with slaying seven hundred of the Qur'ān memorizers as stated by al-Balādhurī, violating the sanctities, with raping the Muslim women, causing them to give birth to more than one thousand children, taking their covenant to be slaves for his master Yazīd.

Had not 'Abd Allāh ibn 'Umar been a partner for Yazīd in all his acts, through supporting and backing him? I leave inference in this respect to the researchers!

Ibn 'Umar has transgressed this limit, by swearing allegiance to Marwān ibn al-Hakam, the accursed wanton, who launched a war against 'Alī, and killed Ṭalḥah, perpetrating many crimes, including burning the Sacred House of Allah, throwing it with mangonil till demolishing its corner, beside killing 'Abd Allāh ibn al-Zubayr, beside other heinous shameful acts.

Moreover he has sworn allegiance to al-Hajjāj ibn Yūsuf al-Thaqafī, the big *zindīq*, who used to mock the Qur'ān, regarding it only a lambus poem composed by the Arabs; and preferring 'Abd al-Malik ibn Marwān over the Messenger of Allah. Al-Hajjāj, whose heinous acts are known for all people, to the extent that the historians state that he has demolished all the pillars of Islam.

It is reported in *Ta'rikh Ibn 'Asākir* that two men had a dispute regarding al-Hajjāj, as one of them said: He is a *kāfir* (infidel), but the other said: He is a misguided believer. After arguing about him, they asked al-Shi'bī in his respect, who said: He believes in idols and false deities, and disbelieves in the Almighty Allah.

This is the truth of al-Hajjāj, the culprit who has violated all sanctities of Allah, about whom the historians state that he has exceeded proper bounds in slaying, torturing and mutilating the righteous and faithful men among the Ummah, particularly the Shī'ah (followers) of the Prophet's Household, who were inflicted with calamities that no other people suffered.

It is reported in *Ta'rikh Ibn Qutaybah*, that al-Hajjāj has killed in one day more than seventy thousand persons, till blood reached the door of the mosque and the locks.²³⁶ Al-Tirmidhī says in his *Ṣaḥīḥ*: On counting those killed by al-Hajjāj, it was found that their number reached a hundred

and twenty thousand.²³⁷

Ibn 'Asākir is reported to have said in his *Ta'rikh*, after mentioning those killed by al-Hajjāj: After al-Hajjāj's death, eighty thousand people, including thirty thousand women have been found in his prison.²³⁸

Moreover, al-Hajjāj used to resemble himself to the Glorified Lord, as when passing by the prison and hearing the prisoners' crying and appeal for him, he used to reply them: Begone therein, and speak not unto me.

This is al-Hajjāj about whom the Messenger foretold before his death, saying: There is a big liar and mountebank in Thaqīf. What is strange here is that the narrator of this tradition being 'Abd Allāh ibn 'Umar himself!²³⁹

Thus 'Abd Allāh ibn 'Umar refused swearing allegiance to the best of mankind after the Prophet, never supporting him or taking him as a leader in prayers, being debased thus by Allah, the Glorified. So he betook himself to al-Hajjāj saying: I heard the Messenger of Allah say: "Whoever dies without undertaking any allegiance, his death is the death of *Jāhiliyyah*". Thereat al-Hajjāj humiliated him, extending his leg saying: My hand is occupied. Despite this, he has sworn allegiance to al-Hajjāj, making him his leader in prayers, beside praying after his governor Najdah ibn 'Āmir, the head of Khārijites.²⁴⁰

Certainly the reason that prompted 'Abd Allāh ibn 'Umar to pray behind such people, lies in their being known of slandering and cursing 'Alī after every *ṣalāt* (prayer). Thus through hearing this, Ibn 'Umar used to appease his hatred and quench his grudge, attaining tranquillity herewith.

Therefore the school of Ahl al-Sunnah wa al-Jamā'ah permits them to pray behind the pious and libertine, the believer and debauchee, in accordance with the practice of their master and *faqīh* of their school 'Abd Allāh ibn 'Umar, as he used to perform his prayers behind al-Hajjāj, the atheist, and Najdah ibn 'Āmir, the Khārijite.

Concerning the Prophet's *ḥadīth*: "The leader in prayer (*imām*) should be the best of people in reading the Qur'ān, if all being equal so their most knowledgeable in the Sunnah, if being equal the earliest in migration, and if being equal so the first in embracing Islam",²⁴⁰ it has been disregarded by Ibn 'Umar since all those acknowledged by him and accepted by him as leaders in prayers, including Mu'āwiyah, Yazīd, Marwān, al-Ḥajjāj and Najdah have been devoid of these four traits.

This, of course, is one of the Prophetic *sunan* that 'Abd Allāh ibn 'Umar has contradicted and acted exactly in their opposite way, through forsaking the master of the *'Itrah*, 'Alī, who had all these merits and many more. But Ibn 'Umar has abandoned him and turned his face towards the debauchees, Khawārij and atheists, the enemies of Allah and His Messenger, making them his *imams* in prayers!

If we intend to cite all the contradictions done by Ibn 'Umar, the *faqīh* of Ahl al-Sunnah, against the Book of Allah and His Messenger's Sunnah, we can compile a separate book, but we suffice with citing some examples from their own books and *Ṣiḥāh*, so that our argument be final.

Ibn 'Umar's Contradiction to the Book and Sunnah:

The Almighty Allah says in His holy Book: "... fight ye that which doeth wrong till it return unto the ordinance of Allah...". (49:9). The Messenger of Allah (S) has said: "O 'Alī, after me you will verily fight the Nākithūn (violaters) and Qāsiṭūn and Māriqūn (renegades)".

Then comes 'Abd Allāh ibn 'Umar who contradicts the Qur'ān and Prophetic Sunnah, with the unanimity of the Ummah including the Muhājirūn and Anṣār, who have fought beside Amīr al-Mu'minīn, exerting his opinion saying: I am not fighting during the sedition, and I pray behind that who conquers.²⁴²

Ibn Hajar has also stated that 'Abd Allāh ibn 'Umar was of the opinion of not fighting during the insurrection, even if being assured that one of the parties be on the right side and the other one on the false.²⁴³

How surprising is the case of Ibn 'Umar, who seeing the truth be with a party and falsehood with the other, but never embarking on supporting the truth against falsehood, or on repelling falsehood till it returns unto the ordinance of Allah. Beside that, he prays behind the conqueror even if being *bāṭil*! the fact that has actually been done by Ibn 'Umar, by swearing allegiance unto Mu'āwiyah, who has overcome and subdued the Ummah by force, perpetrating unbelievable crimes and sins.

The followers of falsehood — Imams of despotism — due to their multiplicity, have conquered the followers of truth, being the Imams of Ahl al-Bayt, who have been secluded, while the Ummah being ruled forcibly by debauchees and culprits. Thus Ibn 'Umar has forsaken the truth completely, with no historic evidence showing his company or affection for Ahl al-Bayt, despite his being contemporary with five Imams. But he has never made any of them his leader in prayers, never narrating even one tradition from them, beside not citing any merit or virtue for any Imam.

In the chapter about the Twelve Imams, we came to know his view about the twelve caliphs, alleged by him, as he has acknowledged the caliphate of Abū Bakr, 'Umar, 'Uthmān, Mu'āwiyah, Yazīd, al-Saffāḥ, Salām, al-Manṣūr, Jābir, al-Mahdī, al-'Amīn and Amīr al-'Aṣab, proclaiming: These twelve are all from Banū Ka'b ibn Lu'ayy, and being righteous with no parallel.²⁴⁴

Do you see, among these twelve, any of the Imams of guidance, from the Prophet's Kindred, whom he (S) has described as the ark of deliverance and matches of the Qur'ān?! Hence Ahl al-Sunnah never recognize all the Imams (A), acknowledging no one of them among the Imams and

caliphs whom they follow.

This being Ibn 'Umar's nature in contradicting the Book and the Sunnah, and about his ignorance of them, we can speak with no trouble. An example for this can be given when mentioning that he has been unaware of the fact, that the Prophet (S) has permitted for women during *ihrām* (of *hajj*) to wear *khuffayn* (slippers), while Ibn 'Umar has considered this as being *ḥarām* (forbidden).²⁴⁵

Another example is that he used to let his farms on lease during the eras of the Messenger of Allah, Abū Bakr, 'Umar, 'Uthmān and Mu'āwiyah, till he was told during the last days of Mu'āwiyah's caliphate, that the Prophet (S) has forbidden this practice.²⁴⁶ This is the truth about the *faqīh* of Ahl al-Sunnah, who knows not the forbiddance of lending the farms, giving a verdict throughout this period for permitting this, from the Prophet's time till the end of Mu'āwiyah's caliphate, for about fifty years.

Moreover, his *fatwā* of obligating ablution (*wuḍū'*) by caressing, which was disapproved by 'Ā'ishah or his *fatwā* that the dead man is tormented by the weeping of the living ones, or that about the morning prayer *adhān*, or his claim that every month having twenty-nine days, beside other matters disapproved by 'Ā'ishah.

We can refer also to the *ḥadīth* reported by al-Bukhārī and Muslim in their two *Ṣaḥīḥ*'s: It is said to 'Abd Allāh ibn 'Umar that Abū Hurayrah has said: I heard the Prophet (S) say: "Whoever walks behind a *janāzah* (bier), gains a *qirāṭ* (carat) of reward". Ibn 'Umar said: Abū Hurayrah narrated abundantly, and 'Ā'ishah believed him saying: I heard the Messenger of Allah (S) say so. Ibn 'Umar then said: We have squandered many carats.²⁴⁷

We suffice with citing 'Umar ibn al-Khaṭṭāb's testimony against his son 'Abd Allāh, as when he was asked by one of the sycophants while being at the point of death: Make 'Abd Allāh your successor, he said to him: How can I appoint

someone knowing not how to divorce his wife, my successor? So this being Ibn 'Umar's reality, who is better known by his father.

Concerning the fabricated traditions with which he rendered service for his master Mu'āwiyah, being numerous, we cite some as an example:

He said: The Prophet (S) said: "A man from heaven inhabitants will verily come upon you", and then Mu'āwiyah appeared. The next day he repeated the same *ḥadīth*, and again Mu'āwiyah emerged. Again he said it and Mu'āwiyah came out.

He also said: When the Throne verse was revealed, Allah's Messenger (S) said to Mu'āwiyah: Write it down, whereat Mu'āwiyah said: What shall I benefit from writing it? He (S) replied: Whenever it is recited by anyone, its reward will be decreed for you.

Again he said: On the Day of Resurrection Mu'āwiyah will be verily resurrected wearing a garb made of light of faith.

Thus we came to realize Ibn 'Umar and his level of knowledge, with his *fiqh* and contradiction to the Book and Prophetic Sunnah. Further it was exposed for us his hostility against Amīr al-Mu'minīn and Pure Imams of the Prophet's *'Itrah*, beside his loyalty and sycophancy for the enemies of Allah, and His Messenger and humanity.

Shall Ahl al-Sunnah wa al-Jamā'ah contemplate today into these facts, recognizing then that the Muḥammadan Sunnah can never be found but near the followers of the Pure Progeny, being the Imāmiyyah Shī'ah?

Allah says in his holy Book:

"Not equal are the owners of the Fire and the owners of the Garden. The owners of the Garden, they are the victorious".
(59:20)

12. 'Abd Allāh ibn al-Zubayr:

His father is al-Zubayr ibn al-'Awwām, who was killed during the Jamal Battle, that is called by the Prophetic Sunnah as the *Ḥarb al-Nākithīn* (Battle of violaters). His mother is Asmā' bint Abī Bakr ibn Abī Quḥāfah. And his aunt is 'Ā'ishah, Umm al-Mu'minīn, bint Abī Bakr and the Prophet's wife. He is the biggest opponent and hater for al-'Imām 'Alī (A).

He may have been boasting of the caliphate of his grandfather Abū Bakr, and his aunt 'Ā'ishah, inheriting from them grudge (against 'Alī), and growing up with it. Al-'Imām 'Alī (A) has said once to al-Zubayr: We used to count you among the sons of 'Abd al-Muṭṭalib, till the attaining to puberty of your wicked son, who has separated between us and you.

It is known historically that during the Jamal Battle, he had been one of the outstanding leaders, that 'Ā'ishah introduced him for leading people in prayers, after deposing Talḥah and al-Zubayr, due to their disagreement, each desiring for it.

'Abd Allāh has reproached his father with cowardice, when the latter intended to retire the battle, when being reminded by al-'Imām 'Alī (A) with the Prophet's *ḥadīth*, telling him that he will fight 'Alī while being unjust to him. After insisting recurringly on his reproachment, his father said to him: What is the matter with you, may God disgrace you, what an ominous son are you!²⁴⁰

It is said that he continued on taunting and exciting his father, till he (his father) launched an offensive against 'Alī's army, and was killed. Thus his father's saying in his regard comes true: "What an ominous son are you!"

We have chosen this narration due to its being nearer to the fact and the spiteful mentality of al-Zubayr and his wicked son 'Abd Allāh. Because it was not for al-Zubayr to

quit the battle so easily, leaving Talḥah alone with his companions, and slaves whom he has brought to Baṣrah, and his wife's sister Umm al-Mu'minīn while being at the point of death. Supposing that he leaves them, but they never let him alone, particularly his son 'Abd Allāh, whose resolution and determination are known for us.

The historians relate that 'Abd Allāh ibn al-Zubayr used to revile and curse 'Alī by saying: The scoundrel depraved man has come to you — meaning 'Alī (A), — and once he has addressed the people of Baṣrah calling and prompting them for fighting, saying: O people, 'Alī killed the legitimate Caliph 'Uthmān unjustly, mobilizing armies then with the purpose of ruling over you, and usurping your town. So you are asked to avenge your caliph, protect your women, and fight for defending your wives, offspring and relations. By God, 'Alī sees no one competent for this affair save him, and should he dominate you, he will verily destroy your religion and world (*dunyā*).²⁴⁰

His detestation for Banū Hāshim in general, and 'Alī (A) in particular, reached an extent that he refrained from asking benediction upon Muḥammad for forty Fridays, saying: The only thing preventing me from remembering him is fearing some men might pride themselves highly.²⁴⁰

It is really a disclosed lie and great slander on the part of 'Abd Allāh ibn al-Zubayr, whose heart can never be enlightened and visited by truth.

The incident testifying this fact is that when 'Alī (A) has overcome and conquered them, capturing most of them, including 'Abd Allāh ibn al-Zubayr, he has pardoned and set them free, with honouring 'Ā'ishah, sheltering her and returning her to al-Madīnah. Moreover he has forbidden his companions from taking spoils of war, captivating women and children, and slaying the wounded ones, prompting thus some of his army to rebel against him and be suspicious in his regard. Since the Prophetic Sunnah has been incarnated in 'Alī (A),

who having the knowledge of Allah's Book alone with no parallel, so some of the foisted hypocrites, being angered at this, have instigated people against him, saying: How can he permit us to fight them, while forbidding us from captivating their wives?

Many of the warriors had been beguiled by this allegation, but 'Alī (A) reasoned them with the Book of Allah, saying to them: Cast lots to see which one among you can marry his mother 'Ā'ishah! Thereat they have come to their senses, realizing that truth is on his side, saying: We seek God's forgiveness, you have been right while we were mistaken.

So 'Abd Allāh ibn al-Zubayr's speech proved to be a manifested lie, since his hatred for 'Alī (A) blinded his sight and insight, taking him out of the pale of faith, as he has never repented after that, never learning any lessons or taking any warning from that war. But on the contrary, he has returned evil for kindness, becoming more spiteful and hater against Banū Hāshim and the master of the Pure (Prophet's) Progeny, doing his utmost for putting out their light and exterminating them.

The historians narrate that, after the murder of al-'Imām 'Alī (A), he has embarked on claiming lordship over the believers for himself. Then he managed in gaining supporters, reinforcing his power, he emboldened thus to imprison Muḥammad ibn al-Ḥanafīyyah, the son of al-'Imām 'Alī (A), beside al-Ḥasan ibn 'Alī (A) and seventeen men from among Banū Hāshim, intending to set them to fire. He gathered a lot of fire-wood at the door of the detention place, setting it to fire, and had al-Mukhtār's army not arrived in due time, extinguishing the fire and saving them, Ibn al-Zubayr would have attained his wish.²⁴¹

Then Marwān ibn al-Ḥakam sent him an army led by al-Ḥajjāj, who besieged and killed him, crucifying him inside the Ḥaram (God's House). That was the end of Ibn al-Zubayr's life, like that of his father before him. Each of them had been

tempted by the world, being eager for overruling and gaining allegiance for himself, struggling for that end, perishing and causing others to perish, being murdered without attaining his goal.

'Abd Allāh ibn al-Zubayr has *fiqhī* views, that are nothing but a reaction for contradicting the *fiqh* of Ahl al-Bayt whom he hates much.

His most widely-known opinion, being his verdict prohibiting the temporary marriage (*zawāj al-mut'ah*). He has once said to 'Abd Allāh ibn 'Abbās: O you the blind one, if you practise it I shall verily stone you. Ibn 'Abbās has replied: I am blind-sighted but you are blind-insighted, if you like to know the lawfulness of *mut'ah*, you may inquire your mother in its regard.²⁵²

For the sake of brevity, we suffice with this exposition, for showing Ibn al-Zubayr's contradiction to Ahl al-Bayt in all matters, even *fiqhī* affairs in which he has no stronghold.

All of these people have gone away, taking along their good and bad, leaving the distressed Ummah weltering through a sea of blood, sinking in the sea of deviation, with the majority being unable to distinguish between truth and falsehood, as expressed by Ṭalḥah, al-Zubayr and Sa'd ibn Abī Waqqās.

The only one who used to be well-acquainted with his Lord, never doubting a bit in the truth, being 'Alī ibn Abī Ṭālib (A), with whom truth used to be wherever he be or goes. Be delighted who has followed his guide and imitated him, as the Messenger of Allah (S) said to him: O 'Alī, you and your Shī'ah (followers) are verily the victorious on the Day of Resurrection.²⁵³

The Qur'ān says:

"Is He Who leadeth to the Truth more deserving that He should be followed, or he who findeth not the way unless he (himself) be guided. What aileth you? How judge ye? (10:35)

The Almighty Allah has said the Truth

THE PROPHETIC SUNNAH NEVER CONTRADICTS THE QUR'ĀN

After investigating and examining the creeds of both the sects: the Shī'ah and Ahl al-Sunnah wa al-Jamā'ah, we have come to recognize that the Shī'ah refer, in all their *fiqhī* rules, to the holy Book and Prophetic Sunnah, with no third source. They (Shī'ah) put the Qur'ān in the first rank, giving the second place for the Prophetic Sunnah, meaning that they impose surveillance over the Sunnah, subjecting it on the Book of Allah, approving whatever complies with the Book, rejecting and disregarding that which disagrees with it.²⁴⁶ To this end the Shī'ah depend upon what Ahl al-Bayt have ordained, as reported from their grandfather the Messenger of Allah (S), who said: Whenever a *ḥadīth* is reported from me, you should subject it on the Book of Allah: whatever agrees with the Book take and apply it, and whatever disagrees with it disregard it.

Al-'Imām Ja'far al-Ṣādiq (A) used to say: Whatever disagrees with the Qur'ān is but a vanity.

He is reported to have said also in *Uṣūl al-Kāfi*, that the Prophet (S) has addressed the people in Minā, saying: "O mankind, if what is reported from me agrees with Allah's Book, it is uttered by me, and whatever reported from me disagrees with Allah's Book, I have never uttered it".

The Imāmiyyah Shī'ah have established their *fiqh* and beliefs on such a firm foundation, as however veracious be the chain of transmission of the *ḥadīth*, it should be weighed on this balance and subjected on the Book, that falsehood cannot come at it from before it or from behind it. This condition has never been stipulated but only by the Imāmiyyah Shī'ah from among all the Islamic sects, especially in regard of an issue about which narrations and reports disagree.

In his book *Taṣḥīḥ al-'itqād*, al-Shaykh al-Mufīd is reported to have said: "The Book of Allah is superior to all traditions and narrations, and through it judgement can be issued regarding the veracious and frail *akhbār*, as its decision being the sole truth".

Based on this provision (*sharṭ*), i.e. subjecting any *ḥadīth* on the Book of Allah, the Shī'ah have been distinguished from Ahl al-Sunnah in regard of many *fiqhī* rules and doctrines.

Any truth-seeker, when going through the rules and doctrines of the Shī'ah, finds for them a confirmation in the Book of Allah, on the contrary of those of Ahl al-Sunnah, which prove to be expressly contradictory to the holy Qur'ān, as shall be exposed later on with proofs.

On this basis, the truth-seeker will recognize that the Shī'ah have never approved any of *ḥadīth* books or regarded them sacred like the Qur'ān, as believed by Ahl al-Sunnah, who approve all the *aḥādīth* narrated by al-Bukhārī and Muslim, though containing hundreds of traditions contradicting the Book of Allah.

Enough be to know that despite the veneration held by the Shī'ah for the author of the book *al-Kāfi*, Muḥammad ibn Ya'qub al-Kulaynī, and his profundity in 'ilm al-*ḥadīth*, but the Shī'ah 'ulamā' have never claimed that all the traditions collected by him being *ṣaḥīḥ*, and some of them have disapproved half of them, regarding them unauthentic. Moreover the author of *al-Kāfi* himself never believes in the veracity of all the *aḥādīth* he has compiled in his book.

This may be resulted from the conduct of the caliphs of each sect, as Ahl al-Sunnah have followed the guide of chiefs unaware of the rules of the Qur'ān and the Sunnah, or being aware of them but exerted their opinions, contradicting thus those texts, for reasons some of which we have exposed before.

Whereas the Shī'ah have adhered to the Imams of

the Pure Progeny, who being equal and interpreters of the Qur'ān, never contradicting it or differing in its regard.

It is stated in the holy Qur'ān:

"Is he (to be counted equal with them) who relieth on a clear proof from his Lord, and a witness from Him reciteth it, and before it was the Book of Moses, an example and a mercy? Such believe therein, and whoso disbelieveth therein of the clans, the Fire is his appointed place. So be not thou in doubt concerning it. Lo! it is the Truth from thy Lord; but most of mankind believe not". (11:17)

THE QUR'ĀN AND SUNNAH IN AHL AL-SUNNAH'S PERSPECTIVE

After realizing the Shī'ah's view regarding the Qur'ān, that they prefer it over the Sunnah, making it the judge and supervisor over it, Ahl al-Sunnah have proven to be the opposite of them, as they prefer the Sunnah over the Qur'ān, regarding it the judge and supervisor over it.

The conclusion we get here is their calling themselves Ahl al-Sunnah, stems from this principle they have invented. Otherwise why haven't they chosen the name Ahl al-Qur'ān wa al-Sunnah, especially that they narrate in their books that the Prophet has said: I am leaving behind among you the Book of Allah and my Sunnah?

Since they have neglected the Qur'ān, placing it in the second degree, adhering to the alleged sunnah and giving it the first rank, we came to know the main reason behind their saying that the Sunnah being the judge over the Qur'ān. This in fact is an amazing thing, and probably they have been obliged to such a claim when observing their practising acts contradictory to the precepts of the Qur'ān, being accustomed to them after being imposed upon them by the rulers whom they have followed. For justifying these practices, they have fabricated traditions ascribing them to the Prophet (S), but when observing these traditions being incongruous with the Qur'ān, they have resorted to claiming that the Sunnah overrules or abrogates the Qur'ān.

I cite here an example for an act being practised by every Muslim several times a day, that is the ablution before prayers, as stated in the holy Qur'ān: *"O ye who believe! When ye rise up for prayer, wash your faces, and your hands up to the elbows, and lightly rub your heads and your feet up to the ankles". (5:6)* And regardless of all opinions and readings: with

fathah over or *kasrah* under *lām* of the word *arjul* (feet), we have mentioned that al-Fakhr al-Rāzī — the most renowned Sunnī grammarian in Arabic language — has adopted wiping (*mash*) in both the readings.²⁵⁵

Ibn Hazm has also said: Whether it is read with *kasrah* or *fathah*, it is anyhow regarded joined to the heads, either on pronunciation or place, with no any other alternative.²⁵⁶

But after al-Fakhr al-Rāzī's admission of the Qur'ān's being revealed with the obligation of wiping (*mash*) in both the readings, we find him to be a fanatic for his Sunnī creed, saying: But the Sunnah has called for *mash*, abrogating the Qur'ān.²⁵⁷

There are many more examples claimed by Ahl al-Sunnah for this alleged Sunnah, overruling and abrogating the Qur'ān, as they have fabricated numerous traditions invalidating God's rules, with the pretext that the Messenger of Allah has abrogated it.

If we contemplate into the verse of ablution in *Sūrat al-Mā'idah*, taking into consideration the Muslims' unanimity (*ijmā'*) that this *Sūrah* being the last one revealed in the Qur'ān, and it is even said that it was revealed only two months before the Prophet's demise, so how and when has the Prophet (S) abrogated the rule of ablution?! And while the Prophet (S) has persisted for twenty-three years on performing ablution with *mash*, several times a day, how can it be reasonable then that he, two months before his death and after revelation of the Almighty's saying: "...and lightly rub your heads and your feet", has embarked on washing his feet in opposition to the Book of Allah?! It is an incredible story.

How can people believe in this Prophet, who invites them for adhering to the Book of Allah, saying: This Qur'ān verily guides unto that which is straightest, but contradicting it himself?! Is this reasonable or can be sensed by sane people? Or his opponents, with the polytheists and the hypocrites may

argue him by saying: If you yourself contradict the Qur'ān in your deeds, so how do you allow yourself to command us to follow it?! Thereat the Prophet (S) will be embarrassed, being unable to refute their argument. Therefore we never believe this claim, which is rejected by narration and reason ('*aql*'), and by whoever having cognisance of the Book and the Sunnah.

But Ahl al-Sunnah wa al-Jamā'ah, who being in fact the Umayyad rulers and their followers, have fabricated many traditions ascribing them to the Prophet, with the aim of confirming the opinions and verdicts of the leaders of deviation, imparting religious legitimacy upon them, justifying their acts by claiming that the Prophet (S) himself has practised *ijtihād* against the Qur'ānic texts, abrogating of them as desired by him. In this way Ahl al-bida' (followers of heresies) seek legitimacy for their contradiction to the texts (*nuṣūṣ*), following allegedly and falsily the guide of the Messenger (S).

We have previously proved with indisputable evidences and arguments, that the Messenger of Allah (S) has never exerted his opinion or adopted *qiyās*, but has been waiting for the descending of revelation, fulfilling God's commandment: "...that thou mayst judge between mankind by that which Allah showeth thee. (4:105)"

Hasn't he (S) disclosed God's words: "And when Our clear revelations are recited unto them, they who look not for the meeting with Us say: Bring a Lecture (Qur'ān) other than this, or change it. Say (O Muḥammad): It is not for me to change it of my own accord. I only follow that which is inspired in me. Lo! if I disobey my Lord I fear the retribution of an awful Day". (10:15)? Hasn't his Lord threatened him with the severest retribution should he ascribe even one word to Allah, when He -- the Exalted, the Glorious -- said: "And if he had invented false sayings concerning Us, We assuredly had taken him by the right hand. And then severed his life-artery. And not one of you could have held Us off from him". (69:44-47)?

Such is the Qur'ān, and this being the Prophet whose morals incarnate the Qur'ān, but Ahl al-Sunnah wa al-Jamā'ah,²⁵⁹ due to their intense hostility against 'Alī ibn Abī Tālib and Ahl al-Bayt (A), have been contradicting them in every thing, to the extent that contradicting 'Alī and his Shī'ah in all rules, has become their motto even if the established proof be with them.²⁶⁰

As al-'Imām 'Alī has been known of raising his voice in reciting the *basmalah* even in the silent prayers, for the sake of reviving the Prophetic Sunnah, some of his opponents have given verdict, about reprehensibility of this practice in prayers. The same is also applied upon gathering the hands (*qabḍ*) and extending them, and supplication in *qunūt*, beside other matters related to the daily prayers.

Therefore Anas ibn Mālik used to weep and say: By God, I never see anything practised by the Prophet (S) in the past. When he was asked: What about this prayer? he replied: You have changed all its rules.²⁶¹ The strange point about Ahl al-Sunnah lies in their keeping silent in regard of these differences due to the presence of disagreement among their four schools (*madhāhib*), finding thus no harm in this regard, and rather saying that their disagreement being a blessing.

But when being disapproved by the Shī'ah in any issue, they (Sunnīs) start to revile them, rendering this mercy into indignation, adopting only the opinions of their Imams, though being incomparable with the Imams of the Pure Kindred, in respect of knowledge, conduct, virtue and honour.

As mentioned about washing the feet, and though their (Ahl al-Sunnah's) books testify that *mash* being revealed in the Qur'ān and performed by the Prophet (S) as a *sunnah*,²⁶² they never approve of the Shī'ah anything accusing them with interpreting the Qur'ān and being out of the pale of religion.

The second instance to be cited here is the temporary marriage (*mut'ah*) in regard of which a Qur'ānic verse was revealed, and has been ordained by the Prophetic Sunnah. For

justifying 'Umar's *ijtihād* who has forbidden it, they have fabricated a false *ḥadīth* ascribing it to the Prophet (S), beside reviling the Shī'ah for permitting this kind of marriage in accordance with al-'Imām 'Alī's narration. Added to this, their *ṣiḥāh* testify its being practised by the Ṣaḥābah during the eras of the Prophet and Abū Bakr, with a portion of 'Umar's time before forbidding it. They also testify that there used to be disagreement among the Ṣaḥābah, some permitting it (*mut'ah*) and some forbidding.

There are many other instances proving their abrogating the Qur'ānic text with a false *ḥadīth*, but we suffice with these two for disclosing how Ahl al-Sunnah prefer *ḥadīth* over the Qur'ān, expressing that the Sunnah is overruling the Qur'ān.

We can refer to al-'Imām al-faqīh 'Abd Allāh ibn Muslim ibn Qutaybah, the *muḥaddith* and *faqīh* of Ahl al-Sunnah (d. 276 H), who expressly says: "The Sunnah is overruling the Book, not the opposite".²⁶³

The author of the book *Maqālāt al-'Islāmiyyīn* has reported from al-'Imām al-'Ash'arī -- Ahl al-Sunnah's Imam in *uṣūl* -- his saying: "The Sunnah abrogates the Qur'ān and overrules it, but the Qur'ān cannot abrogate the Sunnah or overrule it".²⁶⁴

On the authority of Ibn 'Abd al-Barr, it is reported from al-'Imām al-'Awzā'ī -- a great Sunnī 'ālim -- that he said: "The Qur'ān is in need of the Sunnah more than the Sunnah is of the Qur'ān..."²⁶⁵

When their sayings be a witness against their creed, it is intuitive to find disagreement between their sayings and those of Ahl al-Bayt, who expose and weigh every *ḥadīth* with the Qur'ān, since the Qur'ān is overruling the Sunnah. Also their rejection to these traditions and disapproving them -- though narrated by Ahl al-Bayt -- being natural since they (traditions) dissipate their creed thoroughly.

In the book *Dalā'il al-Nubuwwah* (Evidences of

Prophethood), al-Bayhaqī states that the *ḥadīth* reported from the Prophet (S) which reads: "If you hear any *ḥadīth* reported from me, you should subject it on the Book of Allah", is false and incorrect, testifying its falsehood by itself, as there is no indication in the Qur'ān expressing the exposure of the *ḥadīth* on the Qur'ān.

Ibn 'Abd al-Barr has reported from 'Abd al-Raḥmān ibn Mahdī his saying, that the *ḥadīth* reported from the Prophet (S) as he said: "You have to subject whatever reported from me on the Book of Allah: that which agrees with it, is said by me, and that which disagrees with it is never said by me", cannot be accepted by men of knowledge as a means for distinguishing the *ṣaḥīḥ ḥadīth* from the false one, and this *ḥadīth* has been fabricated by the Zanādiqah and Khawārij.²⁶⁶

What a blind fanaticism overwhelming these people, leaving before them no way for conducting scientific investigation or submitting to Truth, making them call the narrators of this *ḥadīth* as Zanādiqah and Khawārij, accusing them with fabrication of *ḥadīth*, though they be in fact Imams of guidance!

Are we to ask them: What goal the Zanādiqah and Khawārij intended to reach from composing this *ḥadīth* making the Book of Allah — which falsehood cannot come at it from before it or from behind it — as a reference for everything??

Then inclining of an equitable sane man towards such people (Zanādiqah and Khawārij!!) who glorify the Book of Allah, making it the first source of legislation, does him more good than inclination toward Ahl al-Sunnah wa al-Jamā'ah who overrule the Book of Allah through false traditions, abrogating its rules by alleged innovations.

The holy Qur'ān says about them: "*Dreadful is the word that cometh out of their mouths. They speak naught but a lie*". (18:5) This being their real nature as those called by them Zanādiqah and Khawārij, are in fact the Prophet's Household,

Imams of guidance and beacons for darkness, who are described by their grandfather the Messenger of Allah (S) as being the safety for the Ummah against disagreement, and any tribe contradicts them shall be reckoned as Iblīs party. Their only fault being adherence to the Prophet's Sunnah, rejecting everything other than it including the innovations of Abū Bakr, 'Umar, 'Uthmān, Mu'āwiyah, Yazīd, Marwān, and Umayyads. Since these people have been seizing power, so they naturally used to slander their opponents with titles like Zanādiqah and Khawārij, declaring war against them. Haven't they reviled Alī and Ahl al-Bayt from over their pulpits for eighty years? Haven't they killed al-Ḥasan by poison and his progeny by their swords?

Apart from the tragedy of Ahl al-Bayt, whose grievance is never ending, we return to those calling themselves Ahl al-Sunnah wa al-Jamā'ah, and denying the *ḥadīth* about subjecting the Sunnah on the Qur'ān and question them: Why haven't they counted Abū Bakr among the Khawārij or Zanādiqah? Hasn't he burnt the (Prophet's) *aḥādīth* and addressed people saying: "You report from the Messenger of Allah traditions about which you differ, that people be in more anarchy after you. So do not narrate anything from the Messenger of Allah, and whenever asked about anything you can say: The Book of Allah is between us and you, you can permit its *ḥalāl* and forbid its *ḥarām*."²⁶⁷

Hasn't Abū Bakr preferred the Qur'ān over the Sunnah? Hasn't he made the Qur'ān the only source (of legislation), rejecting the Sunnah with the pretext of presence of disagreement in its regard?!

Why haven't they counted 'Umar ibn al-Khaṭṭāb among the Khawārij or Zanādiqah, due to his rejecting the Prophetic Sunnah from the first day of his rule, when he said: We are sufficed with the Book of Allah? He has also set to fire all the traditions and conducts compiled by the Ṣaḥābah in his time,²⁶⁸ transgressing this boundary to prevent the Ṣaḥābah

from disseminating the *ḥadīth*.²⁶⁹

Why haven't they counted 'Ā'ishah— from whom half the religion is taken — among the Khawārij and Zanādiqah, as she was known of exposing every *ḥadīth* on the Qur'ān? Whenever hearing any *ḥadīth* unknown by her, she would subject it on the Qur'ān, denying it if opposing the Qur'ān. She has disapproved 'Umar's *ḥadīth*: "The dead is tormented in his grave due to the weeping of his family", saying: The Book of Allah is sufficient for you, as it says: "...nor doth any laden bear another's load..."²⁷⁰

She has also disapproved 'Abd Allāh ibn 'Umar's *ḥadīth*, who has reported that the Prophet (S) stood at the graveyard of the polytheists slain in the Badr Battle, and addressed them, then he turned his face toward his Companions saying: "They verily hear my utterance".

But she has denied that the dead can hear what is said to them, saying: What the Prophet said is thus: "They verily know that I am telling them is the truth", citing as evidence for this by exposing the *ḥadīth* on the Qur'ān, reading the Almighty's sayings: "*Lo! thou canst not make the dead to hear*" (27:80), and "*Thou canst not reach those who are in the graves*". (35:22)²⁷¹

She has refuted many *ahādīth*, after exposing them on the Book of Allah. Once she said to someone who reported that Muḥammad has seen his Lord: My hair has bristled for what you have said, what is your position in relation to three cases, about whichever one tells you has lied: "whoever tells you that Muḥammad has seen his Lord is a liar", reciting then the verse: "*Vision comprehendeth Him not, but He comprehendeth (all) vision. He is the Subtile, the Aware*", (6:103) and the verse: "*And it was not (vouchful) to any mortal that Allah should speak to him unless (it be) by revelation or from behind a veil*". (42:51) And whoever tells you that he (Prophet) has pre-knowledge of what is going to be tomorrow is a liar", and recited: "*No soul knoweth what it will earn*

tomorrow". (31:34) "And who tells you that he has concealed (the truth) is a liar", reciting the holy verse: "*O Messenger! Make known that which hath been revealed unto thee from thy Lord*". (6:67)

So also was the case with Abū Hurayrah, as so often he used to narrate a *ḥadīth*, saying afterwards: "If you wish you can read the Almighty's saying", exposing then his *ḥadīth* on the Book of Allah for making the audience believe him.

What prevents Ahl al-Sunnah wa al-Jamā'ah from calling all these people Zanādiqah and Khawārij, as they also expose the traditions on the Book of Allah, denying whichever disagrees with the Qur'ān? They dare not to do this, but when it concerns the Imams of Ahl al-Bayt, they never disdain from disgracing them with every blemish, having no fault but exposing the *ḥadīth* on the Book of Allah. In this way the truth of the fabricators and falsifiers, striving to cripple and invalidate Allah's rules by false *ahādīth*, be disclosed for all, due to their awareness of the fact that when their *ahādīth* be subjected on the Book of Allah, nine-tenth of them will verily disagree with it. The one-tenth left, that agrees with the Book of Allah, includes the Prophet's sayings, some of which are interpreted in contrariety with what intended by the Prophet (S), like their interpretation of the *ḥadīth* "The successors (caliphs) after me are twelve, all being from Quraysh", and the *ḥadīth*: "Hold on to the sunnah (conduct) of al-Khulafā' al-Rāshidūn after me", and also his (S) saying: "Disagreement among my Ummah is a mercy". Beside other holy traditions uttered by the Prophet (S) in regard of the Pure Progeny (A), but Ahl al-Sunnah have diverted them to their usurping Caliphs and some reversible Companions.

Even the titles they impart upon the Ṣahābah, like "al-Ṣiddīq" for Abū Bakr, "al-Fārūq" for 'Umar, "Dhū al-Nūrayn" for 'Uthmān, and "Sayf Allāh" for Khālid are in fact ascribed to al-'Imām 'Alī by the Prophet (S), as he (S) has said once: "Al-Ṣiddīqūn (the Truthful) are only three: Ḥabīb

al-Najjār the believer of Āl Yāsīn, Hizqail the believer of Pharaoh's household and 'Alī ibn Abī Ṭālib (A), who is the best of them".²²

'Alī himself used to say: "I am the biggest *siddiq* (truthful), and whoever claims it (title) after me is but a liar". He is also the greatest *Fārūq*, with whom Allah has separated between Truth and falsehood,²³ and it is him in whose regard the Prophet (S) said: To love him is faith (*īmān*), and to hate him is hypocrisy (*nifāq*), and truth be always wherever he be.

In respect of the title "Dhū al-Nūrayn",²⁴ we can say that he (A) is the father of al-Ḥasan and al-Husayn (A) -- the two masters of heavens youth and the two lights sprung from the loins of Prophethood. Regarding "Sayf Allāh", it is 'Alī who has been addressed by Jabriel (A) as: "No guy (*farā*) is (there) but 'Alī and no sword is but Dhū al-Fiqār". He is truly the sword of Allah Who has unsheathed it against the polytheists, killing with it their heroes, bringing to the ground their valiants, and subduing them till compelling them to surrender to truth though being averse to it. He is the Sword of God since he has never fled any battle, and never feared combating at all, and it was him who has conquered and opened Khaybar, from which the chiefs of Ṣaḥābah failed short and retreated after being routed.

The Caliphs' policy has been established, from the outset, upon secluding 'Alī and depriving him from all excellences and virtues. But Mu'āwiyah, on coming to power, has transgressed all boundaries through embarking on reviling and defaming 'Alī, beside elevating the rank of his opponents, ascribing to them all his excellences and titles falsely. Who could at that time disapprove or oppose him? The Sunnis have agreed with him on slandering, cursing and disavowing 'Alī, beside reversing all the realities upside down, that good (*ma'rūf*) was regarded by them as evil (*munkar*) and evil as good. They have also considered 'Alī and his Shī'ah as Zanādiqah, Khawārij and Rawāfiḍ, permitting thus reviling and

slaying them, while the enemies of Allah and His Messenger and his Household have turned to be Ahl al-Sunnah! It is really a wonderful world, and if anyone doubts this he can investigate and seek the truth.

The holy Qur'ān states:

"The similitude of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal in similitude? Will ye not then be admonished?" (11:24)

PROPHETIC TRADITIONS ARE CONTRADICTORY AMONG AHL AL-SUNNAH

Some of the *sunan* may be ascribed to the Prophet (S), whereas in fact they being but heresies innovated by some of the Companions after his demise, compelling people to follow and adhere to, making them to conceive that these *sunan* being the Prophet's acts and sayings.

Hence most of these heresies are known to be contradictory to the Qur'ān, leading their (Ahl al-Sunnah's) '*ulamā*' to interpret, claiming that the Messenger has done this thing once and that one another time. An example for this is their saying that he (S) has once prayed with *basmalah* and another time without it, wiping his feet once and washing another, gathering his hands once and letting them down another, to the extent that some of them have opined his doing so being deliberate for the sake of easiness for his Ummah, enabling every individual to select the practice that suits him.

It is a mere lie rejected by Islam which founded its doctrines on the word of monotheism and unity of worship, even in appearance and clothing. As it has never permitted the *muhrim* during the time of *hajj* to wear whatever he likes, in respect of form and colour, not allowing the one led in prayer (*ma'mūm*) but to follow his *imām* in all movements and practices including standing, bowing, prostration and sitting.

This being false too since the Imams of Ahl al-Bayt (A) reject such narrations, with disapproving any difference in rituals (*'ibādāt*) in regard of shape and content.

If we intend to refer to all the contradictions of Ahl al-Sunnah's traditions, we find them great in number, that covering them needs a separate book, to be compiled later on.

We refer to some examples briefly to demonstrate to

the truth-seeker, the basis on which Ahl al-Sunnah have founded their school and doctrine.

It is reported in *Sahih Muslim*, and *Sharh al-Muwatta'* by Jalāl al-Dīn al-Suyūṭī, from Anas ibn Mālik that he said: I have prayed behind the Messenger of Allah (S), Abū Bakr, 'Umar and 'Uthmān never hearing any of them reciting: In the Name of Allah, the Beneficent the Merciful.

In another narration, it is reported that the Prophet (S) has never raised his voice in reading the *basmalah*, and he (Anas) said: This *ḥadīth* is reported by Anas Qatādah and Thābit al-Banānī and others, all mentioning its chain of transmission and referring to the Prophet (S), but with a great difference in respect of its words, as some of them said: They have never been reading the *basmalah*, some said that they have never raised their voice in reading it, some said that they used to raise their voice, some said that they have never left reading it, and others said that they used to begin their prayer with "praise belongs to Allah, the Lord of all worlds".

He said: This being a confusion for which no proof (*hujjah*) can be established by any of the *fuqahā*.²⁸

Should anyone desire to know the real secret behind this contradiction and confusion, he can get this from the narrator himself, being Anas ibn Mālik who used to be in the company of the Prophet (S) as he was his usher. This is feasible when noticing that he once narrates that they -- the Prophet and Three Caliphs -- have never been reciting the *basmalah*, and another time says they have never left it.

It is but the bitter and regretful fact, that was followed by most of the Ṣaḥābah in transmitting and narrating the *ḥadīth*, according to the requirement of the political convenience, and in the way that pleases the rulers.

He has undoubtedly reported their non-reading the *basmalah*, when the Umayyads did their best to alter the Prophet's Sunnah entirely, whereas 'Alī ibn Abī Ṭālib had been adhering to and reviving it. The Umayyad's policy was

founded on contradicting 'Alī (A) in all his practices, as he (A) has been known of raising his voice loudly in reading the *basmalah* even in the silent prayers. This being not just a claim from our side or by the Shī'ah, as we have depended in proving our claim on the books and utterances of Ahl al-Sunnah wa al-Jamā'ah.

After the contradictory narrations of Anas ibn Mālik, al-'Imām al-Nīsābūrī reports, in his book *Tafsīr Gharā'ib al-Qur'ān*, saying: "There is another charge, that 'Alī (may God be pleased with him) used to exaggerate in raising his voice in the *basmalah*, and during the Umayyads' reign they have exaggerated in preventing this practice, in an attempt to obliterate every trace for 'Alī ibn Abī Ṭālib, so he (Anas) may have feared them and that is why his sayings have been confused".²⁷⁶

A similar statement is reported to have been said by al-Shaykh Abū Zuhrah when he said: "There should have been an effect by the Umayyad rule leading to effacement of a lot of 'Alī's traces in adjudication and issuing verdicts (*iftā*'), since it is unreasonable to curse 'Alī from over the pulpits, while allowing -- on the other side -- the 'ulamā' to disseminate his knowledge and convey his *fatāwā* and utterances to people, especially those related to the foundation of the Islamic rule".²⁷⁷

Praise be for Allah Who has made truth disclosed through their 'ulamā', who have confessed expressly that 'Alī used to exaggerate in raising his voice when reciting the *basmalah*.

We conclude here that the reason which led 'Alī (A) to raise his voice loudly in reading the *basmalah*, lies in the fact that the precedent Caliphs have left it either deliberately or forgetfully, the practice that has been followed by people rendering it a followed *sunnah*, which definitely invalidates the *ṣalāt* (prayer) if left deliberately. Otherwise al-'Imām 'Alī has not resorted to exaggerate in raising his voice in reading it even in the silent prayers.

Then what we sense from Anas's narrations is only sycophancy with the aim of pleasing Banū Umayyah, who have flattered him, giving him abundantly and building for him splendid palaces. All this being due to his opposition and hatred against Amīr al-Mu'minīn 'Alī (A), which has been manifested clearly in the story of the roasted fowl, when the Prophet (S) said: "My God, send me Your most beloved creature to share me in eating this fowl", thereafter 'Alī came and asked permission (to enter), but was repelled by Anas three times. In the fourth time, the Prophet came to be aware of the matter, whereat he said to Anas: What made you do the thing you did? Anas replied: I hoped that the one you meant be one from among the Anṣār.²⁷⁸

Enough be for this Ṣaḥābī to hear the Prophet implore his Lord to send him His dearest creature, a prayer that was granted by Allah through 'Alī's coming. But Anas's detestation (against 'Alī) made him falsify the truth, repelling 'Alī with the claim that he (Anas) has been summoned by the Prophet (S), for three consecutive times, since he never liked 'Alī to be the most beloved creature near God after His Messenger. In the fourth time, 'Alī has broken into the house, and the Prophet (S) asked him: What kept you from coming in O 'Alī? He replied: I have come to see you but was repelled by Anas for three times. The he (S) turned his face toward Anas and asked him: What made you do so O Anas? He said: O the Messenger of Allah, I have heard your supplication and desired that he (one you invite) be one of my folk.

We are then told by history books that Anas has kept on detesting al-'Imām 'Alī (A) throughout all his life, though it was him who has been asked by 'Alī on the Day of Raḥbah to testify the *ḥadīth* of al-Ghadīr, but he has concealed the testimony, whereat 'Alī (A) has invoked evil upon him, after which he turned to be leprous. How can't Anas be among the opponents of 'Alī (A) while he hates him and shows inclination toward his enemies through proclaiming disavowal

from him.

Thus his narration regarding the *basmalah* came to be full of loyalty for Mu'āwiyah ibn Abī Sufyān, when he said: "I have prayed behind the Prophet, Abū Bakr, 'Umar and 'Uthmān, meaning that he has never accepted to pray behind 'Alī. It is exactly the case desired by Mu'āwiyah and his followers, being the elevation of the remembrance of the Three Caliphs and effacement of 'Alī's remembrance with preventing the mention of his name.

Since it has been proved through the Imams of the Prophet's Kindred and their followers (Shī'ah) that 'Alī (A) used to raise his voice in reciting al-Fātiḥah and the next *sūrah*, and by Ahl al-Sunnah wa al-Jamā'ah that he used to raise his voice even in the silent prayers, so it is confirmed to be the right Sunnah. Whoever forsakes it has in fact forsaken an obligatory act and invalidated his prayer, as contradicting the Sunnah is but a deviation (*dalāl*), and whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain (from it).

Then we raise several points against the Ṣaḥābah's narrations which contradict the Prophet's Sunnah, of which some examples we have mentioned earlier, and some others we shall cite later on. That which concerns us here is to know that Ahl al-Sunnah wa al-Jamā'ah follow the example of the Companions' sayings and acts.

First: Their believing that their sayings and acts constitute a binding *sunnah*.

Second: Their miscalculation that all that is said or done by the Ṣaḥābah cannot be contradictory to the Prophetic Sunnah, as the Ṣaḥābah used to judge according to their opinions and ascribe everything to the Prophet (S), aiming at influencing the people's minds and be safe from opposition of those who disagreed with them.

The only opposer being 'Alī ibn Abī Ṭālib (A), who used to strive hard, during his caliphate time, to restore people

to the Prophetic Sunnah through his sayings, acts and adjudication. But all this was in vain as they have busied him in fierce wars, one after the other: al-Jamal, Siffin and al-Nahrawān, and then they have assassinated him while being in the prayer niche.

Then caliphate was seized by Mu'āwiyah, whose only concern has been concentrated upon extinguishing God's light, so he tried all his best to obliterate the Prophet's Sunnah that was revived by al-'Imām 'Alī (A). Then Mu'āwiyah has restored people to the Caliphs' heresies (*bida'*), especially those ones enacted by him, beside reviling and cursing 'Alī (A) so that no one could remember him but only with shameful remembrance.

Al-Madā'inī has reported that some Companions have come to Mu'āwiyah saying to him: "O Amīr al-Mu'minīn, 'Alī is dead, and nothing is left before you to fear, would you abandon cursing him? Mu'āwiyah replied: Never, by God, till the old become aged and the young become old upon following this practice.

Al-Madā'inī says: So they (the Umayyads) continued this habit for generations, teaching their children at day-schools, and their wives and slaves to follow the suit. Mu'āwiyah has attained great success in his scheme, as he managed in secluding the Islamic Ummah (except a little number) from its true guardian and leader, compelling them towards harbouring hostility against him and declaring freedom from him. Moreover he has cheated them by obscuring truth with falsehood, making them to believe in their being the true Ahl al-Sunnah, and that whoever befriends 'Alī being a Khārijite and heretic.

While seeking God's nearness be attained through slandering and cursing al-'Imām 'Alī (A) from over the pulpits, so what about the Shī'ah who have followed him? They have been deprived their dues from *bayt al-māl*, their houses have been burnt, they have been crucified on trunks of trees, and

buried alive. No might or power is but from Allah, the Sublime, the Great.

I view Mu'āwiyah as only a ring of a chain of the great conspiracy, and one of its chapters, but he has excelled others in obliterating the realities and reversing them upside down, and restoring the Ummah to the pre-Islamic period (*Jāhiliyyah*) under the garb of Islam.

It is to be noted that he has been more sagacious than the precedent caliphs, as he used to be a skilled actor fulfilling his role very well. Sometimes he would weep to affect the attendants, making them to believe in his being one of the solemn ascetics and devotees, and other times he would show hard-heartedness and arrogance to the extent that the attendants believed him to be the biggest atheist, and the bedouin believed him to be the messenger of Allah!

Through the following letter sent to him by Muḥammad ibn Abī Bakr, and his reply to it, we can recognize his cunningness and sagacity, beside other facts necessary to be meditated by researchers.

MUḤAMMAD IBN ABĪ BAKR'S LETTER TO MU'ĀWIYAH

From Muḥammad ibn Abī Bakr, to the deviant Mu'āwiyah ibn Ṣakhr:

Peace be upon the followers of God's obedience, from that who is pacifist for the followers of God's guidance,

Then, Allah, by His Glory, Mightiness, Power and Omnipotence, has created the creatures without vanity or frailty in His Power, and being needless of their creation. He created them as slaves, making of them the deviant and conscious, the miserable and fortunate, electing then with pre-knowledge and choosing out of them Muḥammad (S), excluding him with bearing His Message, and making him the trustworthy upon His revelation. He has delegated him as a messenger, bearing good tidings and a warner, confirming that which was before him of the scriptures, and a guide over the *sharā'i* (laws). So he has called unto the way of his Lord with wisdom and fair exhortation, with the first man who responded and turned (unto Him), believed, accepted and submitted, being his brother and cousin 'Alī ibn Abī Ṭālib (A). 'Alī, who believed him on the hidden and preferred him over every intimate friend, protected him with his own self against any dread, consoling him in every fear, and fighting his enemies and befriending his friends, being ready all the times of terror to sacrifice himself as a ransom for him, excelling others in his *jihād*, with no parallel in conduct.

I see that you contend him, while you be what you are, and he is the one who is precedent in every good, the first of people in embracing Islam, the most truthful in intention, the best in offspring and wife, the best cousin. His brother being the one who purchased himself during the Battle of

Mu'tah, whose uncle is the master of martyrs in the Battle of Uhud, and his father is the one who has protected the Messenger of Allah (S) against dangers. While you are the accursed and son of the accursed, still you and your father hatch frauds for God's religion, striving for putting out God's light, mobilizing for this purpose the multitudes, expending for it much fund and instigating tribes against it.

This being the condition upon which your father is dead, and you succeeded him, the witness against you being those you brought near, and who seek your shelter from other parties and heads of hypocrisy and dissension against the Messenger of Allah. Whereas the witnesses for 'Alī (A), despite his manifest honour and known past, being his supporters from among the Muhājirūn and Anṣār, whom Allah -- the Exalted -- has mentioned in the Qur'ān, preferring them over others and praised them. They who support him, in battalions and groups, safeguarding him with their swords, shedding their blood for his defence, seeing the truth in following his guide and misery in opposing him.

Woe be to you, how dare you equal yourself to 'Alī, who is the heir and executor (*waṣī*) of the Messenger of Allah, and the father of his sons, and the first one who followed his guide, and the closest one to him in keeping the covenant, to whom he used to disclose his secrets and apprise him of his affairs; while you are his enemy and the son of his enemy?!

Enjoy your life as long as you can with your *bāṭil* (O Mu'āwiyah), and let Ibn al-'Āṣ support you in your misguidance. It seems as your hour has come, and your stratagem has been brought to naught, and you shall verily recognize who will be the owner of sublime end!

Know that you only delude your Lord, of whose craft you feel secure, and have despaired of His Spirit while He is ever watchful over you, and you are deceived far from Him. And peace be upon whoever follows the guidance.²⁷⁹

* * *

Any truth-seeker can find indisputable facts in this letter written by Muḥammad ibn Abī Bakr, as Mu'āwiyah is described in it as deviant and misleader, an accursed and son of an accursed, doing his utmost to put out God's light, expending abundant money for corrupting the religion, hatching intrigues against God's religion. Also as an enemy for Allah and His Messenger, adopting falsehood with the help of 'Amr ibn al-'Āṣ.

On the other hand, the letter exposes 'Alī's virtues and merits, for which no one has preceded him and no one can ever succeed him, in possessing them. Truly, the virtues and excellences, possessed by 'Alī ibn 'Abī Tālib (A), number more than those enumerated by Muḥammad ibn Abī Bakr, but what concerns us here is the reply sent by Mu'āwiyah ibn Abī Sufyān to this letter. Through it any truth-seeker can fathom the history mysteries and schemes, and discover the threads of the conspiracy that kept caliphate away from its legitimate owner, causing the deviation of the Ummah.

Following is the reply:

Mu'āwiyah's Reply to Muḥammad ibn Abī Bakr

From Mu'āwiyah ibn Ṣakhr to the fraudulent against his father Muḥammad ibn Abī Bakr.

Peace be upon the followers of God's obedience.

Then,

I have received your letter mentioning in it what Allah deserves of Mightiness, Power and Omnipotence, and the traits with which He has distinguished His Messenger (S), beside much utterance you composed, enfeebling only your opinion, and scolding your father.

In it, you have cited 'Alī's excellences, his glorious past and kinship to the Messenger of Allah (S), and his

supporting and consoling him in every dread and apprehension. Thus you have remonstrated me with another's excellence, not your excellence, so I praise the Lord Who has diverted this excellence away from you, making it to be possessed by other than you.

During our Prophet's lifetime, I and your father were aware of 'Alī's right being incumbent upon us, and his excellence being superior to ours. When Allah has chosen for His Prophet (S) the virtue He willed for him, fulfilling His promise to him, proclaiming his *da'wah*, confirming his *hujjah* (proof), and taking hold of his life unto Him, your father and his Fārūq ('Umar) were the first two who embezzled his ('Alī's) right and opposed his affair (caliphate). Upon this they have agreed and collaborated, calling him then to swear allegiance unto them, of which he has lingered and never admitted. So they have embarked on creating troubles for and vexing him, till he was obliged to acknowledge them and submit to them. Thereat they have ruled over (the Ummah) without giving him any role in administering the State affairs, or apprising him of their private conduct, till they passed away and it is all over with them. Then caliphate was seized by their third, 'Uthmān, who has followed their example, and kept pace with their conduct, till you and your friend have started to find fault with him, arousing thus the covetousness of the farthest debauchees and sinners, seeking evil for him till you attained your goal (of killing him).

Beware, O Ibn Abī Bakr, as you will verily face the bad consequences of your matter, and know your measure according to your parsimony, you will stop short of reaching the position of that whose clemency weighs as heavy as mountains, or be equal to him, whose steadfastness can never be subdued by coercion, and whose tolerance can never be attained by any far-sighted man.

Your father has paved the way for it (Umayyad rule), founding and erecting its dynasty and dominion. Should the

course we are following be right, your father was the first in it, and if it be unfair (*jawr*), then your father has been the one who opinionated it and we are his partners in it, following his guide and adopting his conduct. Had not what your father perpetrated been there, we would have never contradicted Ibn Abī Tālib, and would have submitted to him, but when observing your father's preceding us in doing so, we followed his example and imitated him. So disgrace only your father as you wish or abstain. And peace be upon that who has returned penitently, forsaken his deviation and repented.²⁰

* * *

The conclusion we get from this reply is that Mu'āwiyah can never deny 'Alī's virtues and merits, but he dared to imitate Abū Bakr and 'Umar, as had they not been there he would have never belittled 'Alī, nor viewing anyone superior to him. Further, Mu'āwiyah admits that it is Abū Bakr who has paved the way for Banū Umayyah's seizing power, founding and establishing their dynasty.

We also fathom from this letter that Mu'āwiyah has never imitated the Messenger of Allah (S), nor following his guide, when admitting that 'Uthmān has followed the guide of Abū Bakr and 'Umar, treading their course and adopting their conduct.

Thus it is expressly manifested for us that they all have abandoned the Prophet's Sunnah, having followed the guide of each other. We also understand that Mu'āwiyah has never denied his being among those who go astray, who adopt falsehood, and his being an accursed, and son of an accursed, as expressed by the Prophet (S).

The same meaning is mentioned also in the letter sent by Yazīd ibn Mu'āwiyah as a reply to Ibn 'Umar, which is reported by al-Balādhurī in his *Ta'rikh*.

After the slaying of al-Husayn ibn 'Alī ibn Abī Tālib, 'Abd Allāh ibn 'Umar sent a letter to Yazīd ibn Mu'āwiyah saying:

And then, the calamity is so great and the disaster is so weighty, and a distressing event has occurred to Islam, and no day can be equal to the day of slaying al-Ḥusayn.

Yazīd wrote to him:

Then, O fool, we have come to restored houses, set-up beddings, and stacked pillows, and we fought for defending them (for keeping them).

If right (*ḥaqq*) be on our side, so we have fought for defending our right, and if it be for other than us, then your father has been the first in innovating this *sunnah*, keeping the right for himself against the will of its real owners.

* * *

In Mu'āwiyah's reply to Ibn Abī Bakr, and that of Yazīd to Ibn 'Umar, we observe the same logic and same argumentation, which is verily a necessary fact admitted by the inner consciousness, realized by every man of intellect, being needless of the testimony of Mu'āwiyah and his son Yazīd.

Had not the despotism of Abū Bakr and 'Umar against 'Alī, been there, all these misfortunes would have never inflicted the Islamic Ummah, and had 'Alī assumed caliphate after the Prophet (S) and ruled the Muslims, his rule would have lasted till the year 40 (H), i.e. for thirty years after the Prophet.²⁹¹ This being a sufficient period for setting up the foundations of Islam with all its principles and ramifications, and 'Alī (A) could be able to apply the Book of Allah and His Messenger's *Sunnah*, without any alteration or interpretation.

Moreover, caliphate would have only been assumed, after his death, by the two masters of heavens youth, the Imams al-Ḥasan and al-Ḥusayn and his infallible sons, the other Imams (A), and the caliphate of the Rightly-guided would have lasted for three centuries. Only then there would be no influence or existence for the disbelievers, hypocrites and atheists, and everything, the earth and slaves would have differed. No might and power but be from Allah, the Sublime, the Great.

But there is an objection raised by some of Ahl al-*Sunnah wa al-Jamā'ah* against this possibility, being of two aspects:

—Firstly, they say that whatever has actually occurred was by God's Will and destined by Him, and had God decreed that 'Alī and the Imams among his sons should take the lead of the Muslims, it would have materialized. They always reiterate the saying: "All good being in what Allah has decreed and chosen".

—Secondly, they claim that: Had 'Alī assumed caliphate directly after the Prophet, being succeeded by al-Ḥasan and al-Ḥusayn, caliphate would have turned to be hereditary, inherited by sons from fathers, and this being not recognized by Islam which has left the affair to be determined through *shūrā* (consultation), among people.

In reply to this and for eliminating any ambiguity, we say:

—First: There is no even one evidence proving that what happened was destined and decreed by God, but many established evidences in the Book and *Sunnah* prove the contrary. From the Book we can cite the following verses revealed by Allah:

—"*And if the people of the townships had believed and kept from evil, surely We should have opened for them blessings from the sky and from the earth. But (unto every messenger) they gave the lie, and so We seized them on account of what they used to earn*". (7:96)

—"*If they had observed the Torah and the Gospel and that which was revealed unto them from their Lord, they would surely have been nourished from above them and from beneath their feet. Among them there are people who are moderate, but many of them are of evil conduct*". (5:66)

—"*What concern hath Allah for your punishment if ye are thankful (for His mercies) and believe (in Him)? Allah was ever Responsive, Aware*". (4:147)

—“Lo! Allah changeth not the condition of folk until they (first) change that which is in their hearts...” (13:11)

All these manifest verses denote clearly that deviation, on account of individuals or communities or nations, is only from themselves and not destined by Allah.

The proofs from the Prophetic Sunnah can be seen in some of the Prophet's traditions:

—“I am leaving behind among you the Book of Allah and my Kindred (*'Itrah*). If you hold on to them you will never go astray after me”.

—“Come on! Let me write you a book after which you will never go astray”.

—“My Ummah will be divided into seventy-three sects (*firqah*), all being in fire (hell) except only one”.

All these holy traditions indicate expressly that the Ummah's misguidance has been due to the Ummah's deviation (from the straight Path) and its non-recognition of what Allah has ordained and willed.

Second: Suppose that the Islamic caliphate used to be hereditary, but they should know that it is not the way of inheritance they know, where the ruler rules over his subjects despotically, through appointing his son before his death to govern Muslims, calling him the heir apparent, even if the father and the son being corrupt. Never, it is a Divine inheritance, willed by the Lord of all worlds, of Whose knowledge even the weight of a grain of mustard seed can never escape. A merit that is only possessed by the righteous elect chosen by Allah, and have inherited the Book and wisdom, to be Imams for mankind, as He said: “*And We made them chiefs who guide by Our command, and We inspired in them the doing of good deeds and the right establishment of worship and the giving of alms, and they were worshippers of Us (alone)*”. (21:73)

In regard of their claim that Islam never recognizes inheritance, but has left the affair to be determined through

counsel (*shūrā*), we definitely say that it is a big sophistry never admitted by matter of fact and history. They have exactly fallen in the web of the abominable hereditary system, as those who ruled over the Ummah after 'Alī (A) were only the oppressors and usurpers, who have made it (caliphate) as inheritance for their corrupt sons against the will of the Ummah, and by coercion.

Which one of the two systems (of caliphate) is preferred: the one inherited by the debauchees ruling in accordance to the dictation of their desires, and not submitting but to their lusts? Or the one inherited by the Pure Imams whom Allah has chosen and has removed uncleanness far from, making them to inherit the knowledge of the Book to judge among people by the Truth, guiding them toward the straightforward path, causing them to enter the gardens of bliss on account of God's saying: “*And Solomon was David's heir*” (27:16)? I believe that every man of intellect will choose the second alternative, if he be a (true) Muslim! Since we now talk about truth, and as lamenting the past being unuseful for us, let us return to the point and say:

When Abū Bakr and 'Umar have deprived Amīr al-Mu'minīn from his right to assume the caliphate, usurping it and belittling thus the status of 'Alī and Fātimah and Ahl al-Bayt (peace be upon them), insulting them in this way, they have in fact facilitated for Mu'āwiyah, Yazīd, 'Abd al-Malik ibn Marwān and their likes to do what they have done. They have verily paved the way for Mu'āwiyah, enabling him to control the affairs of the State, till he remained as the governor of Shām alone for twenty years, without being deposed, attaining dignity, and subduing people till they adopted all his precepts, appointing after him his son (Yazīd), who found, as he declared, restored houses, set-up beddings and stacked pillows. So it was natural for him to fight for seizing it, slaughtering the Prophet's Rayhānah (al-Husayn) without taking notice of anyone, as he has sucked hatred against Ahl

al-Bayt mixed in the milk of his mother Maysūn, being brought up on his father's lap, upon slandering and cursing them, so no wonder to see him do all these mischiefs or even worse.

Every pursuing researcher can apprehend that the Umayyad State has been established by the hands of Abū Bakr and 'Umar, beside the 'Abbāsids State and other States. Naturally we see all these rulers have done all their best to dignify Abū Bakr and 'Umar, by imparting virtues upon them and proving their right to caliphate, as they have realized that their legitimacy in assuming the caliphate cannot be established but through confirming the caliphate of those two, and acknowledging their justice (*'adālah*).

In contrast, they have altogether done those ugly mischiefs against Ahl al-Bayt, for the only sin that they being the true owners of the legitimate caliphate, constituting a great danger that threatens their existence and State.

This is a self-evident fact for the mindful who have recognized the truth. Even nowadays there are some Islamic countries being ruled by kings of no excellence or virtue, except their being monarchs, sovereigns and emirs, in the way Yazīd has been an emir due to his father's being a monarch controlling the Ummah by force and suppression.

It is unreasonable to see the Saudi Kings and Emirs loving Ahl al-Bayt and whoever following them (Shī'ah). Unreasonable also that the Saudi Monarchs and Emirs detest Mu'āwiyah and Yazīd, since the constitution of their crown rule was enacted by these two, and the contemporary Kings seek their legitimacy and survival through the constitution of Mu'āwiyah, Yazīd and all the Umayyad and 'Abbāsīd rulers and emirs.

This being also the factor leading to glorifying the Three Caliphs, preferring them over others, believing in their equity and defending them, beside forbidding any criticism or defamation against them, as they being the foundation of all the governments that have been established from the Saqīfah

Day till Allah inherits the earth and whatever is thereon (Doomsday).

On this basis too, we can conceive the reason behind their choosing the name "Ahl al-Sunnah wa al-Jamā'ah" for themselves, and al-Rawāfiḍ or al-Zanādiqah for other than themselves, as 'Alī and his Household (A) and Shī'ah have rejected their caliphate, never swearing allegiance unto them, beside disputing them all the time. Therefore all the rulers have embarked on detracting, belittling, humiliating, slandering, cursing, killing and scattering them.

When Ahl al-Bayt, whose affection being the source of reward for believing in the message as revealed in the Qur'ān, be inflicted with such insult and genocide, so no wonder to see all their Shī'ah and those who befriended them and followed their guide, face all that suppression, humiliation, insult and charging with impiety. Then the rightful man has turned to be discarded, hostile and forsaken, while the one adopting falsehood has turned to be the example and venerated master whose obedience being incumbent upon all.

Whoever befriending and following the guide of 'Alī has been a heretic and seditious, whereas whoever befriending and following the guide of Mu'āwiyah has become a follower of Sunnah and Jamā'ah.

Praise belongs to Allah Who has bestowed upon us an intellect with which we can distinguish between truth and falsehood, light and darkness, and the white from the black, my Lord is on a straightforward Path.

"The blind man is not equal with the seer. Nor is darkness (tantamount to) light. Nor is the shadow equal with the sun's full heat. Nor are the living equal with the dead. Lo! Allah maketh whom He will to hear. Thou canst not reach those who are in the graves". (35:19-22)

THE ṢAḤĀBAH IN THE SHĪ'AH'S PERSPECTIVE

When going through the topic of Ṣaḥābah without any prejudice or emotions, we see that the Shī'ah have given them the ranks ordained by the Qur'ān and the Prophetic Sunnah and as obligated by reason. They (Shī'ah) have never charged them all with disbelief as done by the Ghulāt, nor believed in their equity ('*adālah*) as a whole, as done by Ahl al-Sunnah wa al-Jamā'ah.

In this respect, al-'Imām Sharaf al-Dīn al-Mūsawī says: "Anyone ponders upon our opinion in regard of the Ṣaḥābah, comes to know that it is the most moderate of all, as we have never exceeded the proper bounds like the Ghulāt who regarded all of them as infidels, nor gone to extremes as done by the Jumhūr (Sunnah) who had confidence in all of them. The Kāmilites and their likes in *ghuluww* have charged all the Ṣaḥābah with impiety (*kufr*) and Ahl al-Sunnah believe in the justice of every one who has heard or seen the Prophet among Muslims absolutely, disputing with the *ḥadīth* (Every creeping and walking one of them all).

But for us, though seeing the (Prophet's) companionship in itself as a laudable virtue but not impeccableness, we opine that the Ṣaḥābah are like other people including the just ones represented by their magnates and scholars, and the tyrants and the culprits from among the hypocrites and also those of unknown condition, but we reason with their just ones and follow their guide in the world and Hereafter.

Regarding the *bughāt* (oppressors) against the *waṣī* (executor) and Prophet's brother, and all culprits like Ibn Hind, Ibn al-Nābighah, Ibn al-Zarqā', Ibn 'Aqabah and Ibn

Arṭa'ah and their likes, we never hold any weight for them nor give their *ḥadīth* any consideration. In regard of that whose condition is unknown (*majhūl al-hāl*), we never judge him until getting acquainted with his nature.

This is our view in regard of the traditionists among the Ṣaḥābah, relying upon the Qur'ān and Sunnah as an evidence for it, as elaborated in the arguments in *Uṣūl al-fiqh*. The Jumhūr have exaggerated in sanctifying every one they call a Ṣaḥābī, to the extent exceeding moderation, as they have offered for argument the lean and the corpulent, blindly following the guide of every Muslim who heard or saw the Prophet (S), disapproving anyone contradicting them in this *ghuluww* (excess), going too far in this disapproval.

Their severest denial against us comes when we refute the *ḥadīth* of a large number of Ṣaḥābah, expressing their untruthfulness or being of unknown state, acting according to the legal duty that calls for investigating the religious realities, and searching for the veracious (*ṣaḥīh*) Prophetic traditions.

This has prompted them to look at us with mistrust and suspicion, accusing us with many charges through divination and out of ignorance (*jahl*). But had they come to their senses and referred to bases of knowledge, they would have realized that no evidence is there to prove the originality of justice ('*adālah*) among the Ṣaḥābah. If they deliberate on the holy Qur'ān, they will find it replete with references to the hypocrites among them, like *Sūrat al-Tawbah*, and *Sūrat al-Aḥzāb* and others". (End of Sharaf al-Dīn's quotation).

Dr. Ḥamid Ḥafnī, the Head of Arabic Department in 'Ayn al-Shams University in Cairo, says: "But the Shī'ah view the Ṣaḥābah like other Muslims with no difference, on account of justice balance, with which the acts of Ṣaḥābah and of their successors are weighed. The Companionship in itself can't render its owner any virtue unless he deserves it, and being competent for undertaking the mission of the Shari'ah-bearer

(S), including the Infallibles, such as the Imams who enjoyed the Messenger's company, like 'Alī and his sons (A). They include also the equitables, who have been kind companions for 'Alī after the Prophet's demise.

They include too the truthful *mujtahid* and the mistaken one, the debauchee, and the *zindīq* who is uglier and more wicked than the debauchee, that includes the hypocrites who worship God upon a narrow marge, and also the infidels, who have never repented of their hypocrisy, and those who have apostatized after being Muslims.

The meaning we get from this, is that the Shī'ah — who constitute a big majority of worshippers — judge all Muslims through one criterion, without differentiating between a Ṣaḥābī (companion) and a Tābi'ī (follower) and a latter, and that companionship in itself being not an immunity, safeguarding its owner in his belief (against error).

On this solid basis, they (the Shī'ah) — following their *ijtihād* — permitted criticizing the Ṣaḥābah, and investigating the level of their justice, beside allowing themselves to find fault with some of the Companions who have violated the requirements of companionship, and turned away from the affection toward Āl Muḥammad (S). Why not, while the holy Messenger says: [I am leaving behind among you two things, if you hold on to them you will never go astray: the Book of Allah and my Kindred ('*Itrah*), my Household, for indeed, the two will never separate until they come back to me by the Pond. So watch out how you treat these two after me.] Based on this *ḥadīth* and its like, they consider many Companions to have contradicted it through persecuting the Household of Muḥammad, and their reviling some of the '*Itrah*. Therefore how can such opposers enjoy the honour of companionship, and how can they be branded with '*adālah* (justice)?! This is the quintessence of the Shī'ah's opinion in denying some Companions of the trait of justice, and such are the factual scientific reasons upon which they have founded their proofs".

In another place, Dr. Hāmid Hafnī confesses that reproaching or doubting the Ṣaḥābah, has not been innovated by the Shī'ah alone, when he says: "In the past the Mu'tazilah have practised such criticism beside other doctrinal problems, being unsatisfied with criticizing the Ṣaḥābah in general but even the Caliphs themselves, the practice for which they had opponents and supporters. Criticizing the Ṣaḥābah used to be — during the early centuries — followed only by those who were firm in knowledge, particularly the Mu'tazilah '*ulamā*', preceded by the heads of the Shī'ah and chiefs of the fanatics towards Muḥammad's Household.

I have indicated, at another place, that the theologians and Mu'tazilah shaykhs used to be '*ālah* (pauper) sustaining on Shī'ah leaders from the first century (H). So the matter of criticizing the Ṣaḥābah is originated by *tashayyu'* for Muḥammad's Household, but not for *tashayyu'* itself, since the Shī'ah of Āl Muḥammad have been known of their profundity in the sciences of doctrines, due to their getting from the resources of Ahl al-Bayt Imams, who represent the pristine source and plentiful spring (of knowledge) of which all the Islamic cultures have drunk from the advent of Islam up to date".²² Here the speech of Dr. Hāmid (Hafnī) Dāwūd is over.

I believe that every truth-seeker should open the gate of criticism and *tajrīḥ* (sarcasm), as otherwise he will be curbed from entering it, exactly like the case of Ahl al-Sunnah wa al-Jamā'ah, who have exaggerated in believing in the justice of the Ṣaḥābah, without any verification or investigation into their states, the fact that caused them to remain too far from the truth till the present time.

THE ṢAḤĀBAH IN AHL AL-SUNNAH'S PERSPECTIVE

Ahl al-Sunnah wa al-Jamā'ah have exaggerated in glorifying the Ṣaḥābah, and believing in their justice as a whole with no exception, exceeding in this all the bounds of reason and transmission, refuting every one criticizing them or denying their justice, beside charging him with debauchery. Here are some of their utterances to expose their remoteness from the Qur'ānic concepts, the precepts confirmed by the Prophetic Sunnah, and those established by reason.

Al-'Imām al-Nawawī says in *Sharḥ Ṣaḥīḥ Muslim*: "The Ṣaḥābah are all the elect of people and masters of the Ummah, superior to those who succeeded them, all being just with no blemish, but the rabble has been caused by those who succeeded them, and fault has been in those ones".²⁸³

Yahyā ibn Ma'īn says: "Every one insulting 'Uthmān or Ṭalḥah or any of the Prophet's Companions, is but an impostor not to be relied upon in writing (the *ḥadīth*), and upon him be the curse of Allah and the angels and all people".²⁸⁴

Al-Dhahabī also says: "Slandering any of the Ṣaḥābah is a major sin, and anyone defaming or slandering them will go out of the fold of Islam and renegade the religion of Muslims".²⁸⁵

Once al-Qādī Abū Ya'lā was asked about the rule in regard of that who insults Abū Bakr? He replied: He is a disbeliever, and then was asked: Is it permissible to perform *ṣalāt* (*ṣalāt al-mayyit*) on him? He said: No. Then it was said: What to do for him while he witnesses that there is no god but Allah? He replied: Do not touch him with your hands, but push him with a stick till you bury him in his grave".²⁸⁶

Al-'Imām Ahmad ibn Hanbal says: The best of people after the Prophet (S) is Abū Bakr, then 'Umar, then 'Uthmān and then 'Alī, who are rightly-guided caliphs, and after them the Prophet's Companions. No one is allowed to mention their mischiefs, or defame them with any fault or blemish, and anyone doing this has to be chastised and punished, and not to be pardoned. He should be punished and asked to repent, if he repents it should be accepted from him, but if he insists he should be punished again and imprisoned till he dies or repents".

Al-Shaykh 'Alā' al-Dīn al-Ṭarāblusī al-Ḥanafī says: "Anyone insults any of the Prophet's Companions, as Abū Bakr, 'Umar, 'Uthmān, 'Alī, Mu'āwiyah or 'Amr ibn al-'Ās, and accusing them with deviation and *kufr* (disbelief), should be executed, but if he insults them with ordinary faults, he should be punished severely".²⁸⁷

Dr. Ḥāmid Ḥafnī Dawūd briefly reports the sayings of Ahl al-Sunnah wa al-Jamā'ah, saying: Ahl al-Sunnah view all the Ṣaḥābah to be just altogether, though they differ in the degrees of *adālah*, and that whoever charges any Ṣaḥābī with impiety is a disbeliever, and charges him with debauchery is a debauchee, and anyone defaming any Companion is as if he has defamed the Messenger of Allah (S).

The critics of Ahl al-Sunnah believe that it is not permissible to engage in debating the historical events, that took place between 'Alī and Mu'āwiyah. And that of the Companions there is one who has interpreted and hit the mark, like 'Alī and whoever followed his example. There are some who have exerted their opinions but mistaken, like Mu'āwiyah and 'Ā'ishah and those who followed their example. They believe too that it should be made a halt and abstaining, up to the limits of this judgement, without mentioning the disgraces. They have forbidden the slandering of Mu'āwiyah due to his being a Companion, with emphasis on forbidding to slander 'Ā'ishah, due to her being the second Umm

al-Mu'minīn after Khadījah, and on account of her being the beloved of the Messenger of Allah. Debating any other matter should be abandoned and left to Allah, the Glorified. In this respect al-Ḥasan al-Baṣrī and Sa'īd ibn al-Musayyab say: "These are matters of which Allah has purified our hands and swords, so let us cleanse our tongues of them".

This being the quintessence of Ahl al-Sunnah's opinions regarding the justice of the Companions and the things we should abstain from referring to about them".²⁸⁸ (The end of his speech).

Should any researcher intend to acquire more information in regard of the Ṣaḥābah, and who are the ones meant by this term as opined by Ahl al-Sunnah wa al-Jamā'ah, he will realize that they give this honorary badge to anyone who saw the Prophet!

Al-Bukhārī says in his *Ṣaḥīḥ*: Anyone enjoyed the company of the Messenger of Allah (S) or saw him, is counted among his Companions.

Aḥmad ibn Ḥanbal says: The best of people after the Messenger's Companions among the Badriyyūn, is every one who has enjoyed his (S) company for a year or a month or one day, or who has seen him, and the degree he deserves is proportionate with the period of his company with him.²⁸⁹

Ibn Hajar, in the book *al-'Iṣābah fī tamyiz al-Ṣaḥābah*, says: "Every one who has narrated a *ḥadīth* or a word from the Prophet, or seen him while believing in him, is counted among the Ṣaḥābah. Also (of the Ṣaḥābah) is any one who has met the Prophet with believing in him, and died as a Muslim, whether his meeting with him being long or short, narrating from him or not, invading or not, or who has seen him without sitting with him, or has not seen him due to an excuse."²⁹⁰

The overwhelming majority of Ahl al-Sunnah hold this view, and regard as a companion anyone who has seen the Prophet, or was born during his lifetime, even before attaining

puberty. The clearest evidence for this is their counting Muḥammad ibn Abī Bakr among the Ṣaḥābah, though he was only three months old at the time of the Prophet's demise. Therefore Ibn Sa'd has classified the Ṣaḥābah into five classes in his famous book: *Ṭabaqāt Ibn Sa'd*.

Al-Ḥākim al-Nīsābūrī, the author of *al-Mustadrak*, classifies them into twelve classes as follows:

First Class: Those who embraced Islam at Makkah before the migration, like al-Khulafā' al-Rāshidūn.

Second Class: Those who attended Dār al-Nadwah.

Third Class: Those who migrated to Abyssinia.

Fourth Class: Those who attended the First 'Aqabah.

Fifth Class: Those who attended the Second 'Aqabah.

Sixth Class: Those who migrated to al-Madīnah after the Messenger's migration to it.

Seventh Class: Those who witnessed Battle of Badr.

Eighth Class: Those who migrated after Badr and before al-Hudaybiyyah (Peace Treaty).

Ninth Class: Those who attended Bay'at al-Riḍwān.

Tenth Class: Those who migrated after al-Hudaybiyyah and before Conquest of Makkah, like Khālīd ibn al-Walīd and 'Amr ibn al-'Āṣ and others.

Eleventh Class: Those who were called by the Prophet (S) al-Ṭulaqā'.

Twelfth Class: The lads and children of the Ṣaḥābah who were born during the Prophet's lifetime, like Muḥammad ibn Abī Bakr.

Ahl al-Sunnah wa al-Jamā'ah concur concerning the justice of all the Ṣaḥābah, and the four schools of thought recognize their narrations without any hesitation, allowing no one to criticize or defame them.

Needless to say that the men of *jarḥ* (criticism) and *ta'dīl* (adjustment), undertaking the task of criticizing the traditionists and narrators, for sorting out and purifying the traditions, when intending to talk about any Companion,

whatever be his class and his age at the time of the Prophet's demise, they abstain from doubting his narration despite all the suspicions raised against it, and its contradiction to reason (*'aql*) and chain of transmission (*naql*), claiming that the Ṣahābah are not to be subjected to criticism and sarcasm and all being just!

This is verily a manifest affectation of which reason is averse, human nature is repugnant, and not established by knowledge (*'ilm*), and I do not think the educated youth of today, may acknowledge such silly *bida'* (innovations).

It is not known where from Ahl al-Sunnah have extracted such thoughts, that are estrange to the spirit of Islam, which has been established upon the scientific evidence and final argument. I wish that even one of them, can prove to me the alleged *'adālah* of the Ṣahābah, through only one evidence from a Scripture or Sunnah or logic!

FINAL DECISION IN EVALUATING THE COMPANIONS

The Companions are undoubtedly human beings, not infallible against error, being like all ordinary people on account of duties and rights. They differ from ordinary people by the honour of the Prophet's company, should they respect and give heed to it as it is worth. Otherwise they will be subject to multiple chastisement, as Allah – the Glorified – has ordained, through His justice, not to chastise those who are far remote in the same way He does to the intimate near ones. Because it is not proper to resemble that who heard from the Prophet directly, sighting the Prophethood's light and miracles by his own eyes, taking the Prophet's instructions, with that who lived in the post-Prophet's time, never seeing him or hearing from him directly.

Reason and inner consciousness prefer a contemporary man respecting and paying heed to the Book and Sunnah, over a companion who lived contemporaneously with the Prophet before Islam, embracing Islam then and enjoying the Prophet's company with righteousness and piety throughout his life, but apostatized and turned back after his (S) death. Besides, it is a fact determined by the Book of Allah and His Messenger's Sunnah, and by anyone having awareness of them, with no suspicion in it or way out of it. The evidence for this can be found in the following holy verse:

"O ye wives of the Prophet! Whosoever of you committeth manifest lewdness, the punishment for her will be doubled, and that is easy for Allah". (33:30)

The fact is that the Ṣahābah include all sorts of people: the believer of perfect faith, the ascetic pious, the imprudent unaware of his better, the magnanimous just,

spiteful oppressors, rightful believers, unjust debauchees, active 'ulamā', innovating ignorants, the sincere, hypocrites, covenant-violators, renegades and apostates.

When knowing that the holy Qur'ān and the Prophetic Sunnah and history, have all determined and demonstrated these matters expressly, then no consideration or worth should be given to Ahl al-Sunnah's claim, that all the Ṣaḥābah being just, as this contradicts the Qur'ān and Sunnah, disagreeing with history, 'aql (reason) and inner consciousness, being mere fanaticism and an allegation with no proof, and an illogical speech.

Any researcher in such matters may be amazed at the mentality of Ahl al-Sunnah, who contradict reason ('aql) traditions and history. When going through the roles played by the Umayyads, and means followed by the 'Abbāsids for this belief -- i.e. respecting the Ṣaḥābah and believing in their 'adālah, with abstaining from criticizing them -- his amazement will vanish and it will be proved for him that the reason for their preventing any debate regarding the Ṣaḥābah lies in the fact that no criticism or sarcasm should be directed at the heinous mischiefs, they have perpetrated against Islam, Prophet of Islam and Islamic Ummah.

When Abū Sufyān, Mu'āwiyah, Yazīd, 'Amr ibn al-Āṣ, Marwān ibn al-Ḥakam, al-Mughīrah ibn Shu'bah and Bishr ibn Arṭa'ah, are counted as Ṣaḥābah ruling over the believers, so it was natural for them to prevent people from engaging in censuring the Ṣaḥābah, innovating false narrations to confirm their justice as a whole, in order that they be involved in these virtues, and no one may dare to censure them or disclose their (evil) acts.

Any Muslim does so, they charge him with impiety and *zandaqah*, issuing a *fatwā* (verdict) to kill him, forbidding performance of ritual washing and shrouding for him, but he should be pushed by a piece of wood till be buried in his grave, as mentioned before. When they (rulers) intend to slaughter

the Shī'ah, it is enough to accuse them with slandering the Ṣaḥābah, meaning for them censuring and sarcasting them for their mischiefs, an act entailing suppression and slaying. They have even exceeded this limit, when they killed anyone daring to inquire about the meaning and conception of the *ḥadīth*, as in the following example:

Al-Khaṭīb al-Baghdādī has reported in his *Ta'rikh*, saying: Someone has narrated, before Hārūn al-Rashīd, a *ḥadīth* said by Abū Hurayrah that: Moses has met Ādam and said to him: Are you the one who caused us to go out from Paradise? A Qurashī man present there said: Where has Ādam met Moses?! Thereat al-Rashīd became furious saying: The rudeness and the sword (for) a *zindīq* finding fault with the *ḥadīth* of God's Messenger (S).²⁹ (Meaning that he ordered to cut his head).

When such a respectable man, attending al-Rashīd's court, faces death through cutting his head by the sword, for just inquiring about the place in which Ādam has met Moses, so never ask about any Shī'ī calling Abū Hurayrah as a liar, based on the Ṣaḥābah's refuting his *ḥadīth*, headed by 'Umar ibn al-Khaṭṭāb. Hence any truth-seeker can realize all the contradictions, indecencies, impossibilities and express disbelief with which the traditions being replete. Despite this fact, all the traditions have been recorded as being correct, and covered with the garment of sacredness and honesty.

This is all due to the fact that, criticism and sarcasm were prohibited, entailing death and perdition. Even that who inquires about the meanings to attain truth, is subject to slaying, if his intention is known to be investigating, for making him an example for others, to silencing all people.

They have deceived people that anyone doubting the *ḥadīth* of Abū Hurayrah or any ordinary companion, has suspected the Prophet's *ḥadīth*, covering thus the fabricated *aḥādīth*, innovated after the Prophet (S) demise, with the garb of sanctity, rendering them as indisputable facts.

I have conferred with some of our 'ulamā' that the Ṣaḥābah have not held such holiness, but they themselves used to raise doubts against the *ḥadīth* of some others, when contradicting the Qur'ān, and that 'Umar has censured Abū Hurayrah, forbidding him from narrating, charging him with lying (*kidhb*) and so on. But their ('ulamā') reply has been that the Ṣaḥābah being entitled to suspect each other, but we are not in the position permitting us to disapprove or criticize them.

I say: O God's servants, they have charged each other with impiety, fought and killed each other?!

They say: All of them are *mujtahidūn*, for the truthful be two rewards, and for the mistaken be only one reward, and we are not permitted to dispute their affairs. They have definitely inherited this belief from their fathers and forefathers, generation from another, reiterating it like a parrot, without any pondering or verification.

No wonder to hear this, as their Imām al-Ghazzālī himself, has adopted this view and disseminated it among people, becoming thus ḥujjatul-Islam wal-Muslimīn, as he said in his book: *al-Mustasfā*: The ancestors and their successors (*khalaf*) hold that the Ṣaḥābah's 'adālah being confirmed by God's straightening and appraising them in His Book, and such is our belief in them".

I wonder at al-Ghazzālī, and Ahl al-Sunnah in general, for their reasoning with the Qur'ān for proving the Ṣaḥābah's justice, while it never contains even one verse indicating this, but on the contrary, there are numerous verses denying their justice, disclosing their hidden facts and revealing their hypocrisy.

I have devoted a complete chapter for this subject in my book *Fas'alū Ahl al-Dhikr* (pp. 113–172). The truth-seekers can refer to it for realizing what God and the Messenger said in their regard. Anyone, intending to know that the Ṣaḥābah have never dreamed of attaining the position given to them by

Ahl al-Sunnah, can go through the *ḥadīth* and history books which are replete with their heinous acts, and their charging each other with impiety, and that many of them have been doubting themselves to be among the hypocrites.

Al-Bukhārī reports in his *Ṣaḥīḥ* that Ibn Malīkah has heard from thirty of the Prophet's Companions their expressing fear and doubt to be hypocrites, and none of them claiming his faith being as that of Gabriel.²⁹²

Al-Ghazzālī himself reports, in his book, that 'Umar ibn al-Khaṭṭāb used to ask Hudhayfah ibn al-Yamān whether the Messenger of Allah has counted him among the hypocrites, of whose names he (S) has apprised him (Hudhayfah).²⁹³

No consideration should be given to anyone claiming that hypocrites being not among the Ṣaḥābah, when knowing that the term they agreed upon is the one we heard before, being that everyone who saw the Prophet while believing in him is a Ṣaḥābī even without enjoying his company.

There is affectation also in their saying "while believing in him", since all those who enjoyed the Prophet's company have uttered the *Shahādātayn* (witnessing that there is no god but Allah, and Muḥammad is the Messenger of Allah), and the Prophet (S) has accepted of them that superficial Islam saying: "I have been commanded to judge according to the appearance and Allah undertakes the hidden thoughts", never saying to any of them: You are hypocrite, I can't admit your Islam!

Therefore too, we observe the Prophet (S) call the hypocrites as "*Aṣḥābī*" (my Companions) despite his awareness of their hypocrisy. The following is the proof:

Al-Bukhārī has reported that 'Umar ibn al-Khaṭṭāb has asked the Prophet (S) to cut the head of 'Abd Allāh ibn Ubayy, the hypocrite (*munāfiq*), saying: O Messenger of Allah, let me smite the neck of this *munāfiq*! The Prophet (S) replied: Leave him, lest that people should say that Muḥammad kills his Companions.²⁹⁴

Some of the Sunnī 'ulamā' may try to convince us that the hypocrites being known, and we should not mix them with the Ṣaḥābah. But this being an impossible and infeasible thing, as the hypocrites are among the Ṣaḥābah whose hidden thoughts are only known by Allah, and they used to pray, fast, worship God and seek the Prophet's nearness through all means. Here is the evidence:

Al-Bukhārī has reported in his *Ṣaḥīḥ*, that 'Umar ibn al-Khaṭṭāb asked the Messenger of Allah again to allow him to smite the neck of Dhū al-Khuwayṣirah, when he said to the Prophet: Be just! But the Prophet (S) said to him; Leave him, he has companions, whose *ṣalāt* may be scorned with that of anyone of you, and also their fasting (*ṣiyām*), and reciting the Qur'ān that never exceed their collar-bones. They pass through the religion as the arrow passes through the fling.²⁹⁵

I may be not exaggerating when saying that most of the Ṣaḥābah have not been far from hypocrisy, as stated by the Book of Allah in a large number of verses, and exposed by the Prophet through many traditions. The examples from the Book are the following verses:

—*"Nay, but he bringeth them the Truth; and most of them are haters of the Truth". (23:70)*

—*"The wandering Arabs are more hard in disbelief and hypocrisy..." (9:97)*

—*"... and among the townspeople of al-Madīnah (there are some who) persist in hypocrisy whom thou (O Muḥammad) knowest not". (9:101)*

—*"And among those around you of the wandering Arabs there are hypocrites..." (9:101)*

It is noteworthy that some of Ahl al-Sunnah's 'ulamā' do their utmost to conceal the facts, when they interpret "A'rāb" (the wandering Arabs) to be not among the Companions, but they being the Bedwins living on the skirts of

the Arab Peninsula.

We are told that 'Umar ibn al-Khaṭṭāb has, at the point of death, recommended his successor saying: "I recommend you to be kind to the wandering Arabs, as they truly represent the origin of Arabs and the substance of Islam".²⁹⁶

When the Arabs and substance of Islam being more hard in disbelief and hypocrisy, and it is preponderant they should not know the limits of what is revealed by Allah upon His Messenger, and Allah is Knower and Wise, so no worth is left for the claim of Ahl al-Sunnah wa al-Jamā'ah that all the Companions being just.

Elaborating more, and in order that the researcher be assured that the wandering Arabs are themselves the Ṣaḥābah in general, as is stated by the holy Qur'ān, when God — the Glorified — says (after saying that the wandering Arabs are more hard in disbelief and hypocrisy):

"And of the wandering Arabs there is he who believeth in Allah and the Last Day, and taketh that which he expendeth and also the prayers of the Messenger as acceptable offerings in the sight of Allah. Lo! verily it is an acceptable offering for them. Allah will bring them into His mercy. Lo! Allah is Forgiving, Merciful". (9:99)

Concerning what is determined by the Messenger of Allah is the holy Prophetic Sunnah, we can refer to his saying: My Companions will be taken to fire, whereat I say: My God, these are my Companions! Then he is told: You have no knowledge of what they have done after you. And I say: Distant be whoever has altered after me, I never see him to be delivered out of them but like the negligents of bounties.²⁹⁷ There are more traditions we have not mentioned due to brevity. Our intention is not going through the biography of the Ṣaḥābah for raising suspicion against their justice, as history is sufficient and has testified against some of them, their perpetrating adultery, imbibing wine, giving false testimony,

apostasy, violating the rights of the innocent, and betraying the Ummah. But we want to expose that the allegation of adopting the justice of all the Ṣaḥābah, is no more than a fanciful legend created by Ahl al-Sunnah, for concealing the acts of their masters and magnates among the Ṣaḥābah, who have innovated in God's religion and perverted its rules through their fabricated heresies. Besides, we intend to reveal once more, that Ahl al-Sunnah have, through believing in the justice of all the Ṣaḥābah, disclosed their real identity, which being holding affection toward the hypocrites, and adopting their heresies, with which they strive to restore people to the Pre-Islamic period (*Jāhiliyyah*).

As Ahl al-Sunnah have forbidden their followers from sarcasting and doubting the Ṣaḥābah, closing the door of *ijtihād* from the era of the Umayyad caliphs and creation of creeds, so the followers have inherited this doctrine, bequeathing it to their sons generation after generation. Till the present time Ahl al-Sunnah prevent people from engaging in dispute about the Ṣaḥābah, showing pleasure with all of them, and charging with impiety whoever criticizes any of them.

We conclude that the Shī'ah, the followers of Ahl al-Bayt, give the Ṣaḥābah their proper positions, showing pleasure with their pious ones, proclaiming freedom from obligation of the hypocrites and debauchees, the enemies of Allah and His Messenger. They proved thus to be the followers of the true Sunnah, since they loved God's beloved and His Messenger among the Ṣaḥābah, and proclaimed freedom from enemies of God and His Messenger.

AHL AL-SUNNAH'S CONTRADICTION TO THE PROPHETIC SUNNAHS

In this chapter, we have to expose generally Ahl al-Sunnah's contradiction to most of the Prophetic Sunnahs, clarifying on the other hand that it is the Shī'ah who have held fast to the Prophetic Sunnah, the fact that made us give this book the title: "The True Followers of the (Prophet's) Sunnah".

We intend here to introduce the main matters which manifest, with certainty, that Ahl al-Sunnah have contradicted the teachings of Islam, containing whatever determined by the Qur'ān and the Messenger (S) in his holy Sunnah, causing the deviation of those misguided among the Ummah, and a setback for Muslims, leading consequently to the Muslims' backwardness and suffering.

I believe that the reason behind deviation lies in a main factor, being worldliness (*hubb al-dunyā*), as it is said by the Messenger of Allah: "Loving the world is the cause of every sin". Loving the world can be in desiring for attaining to power, the reason that caused the destruction of many nations, devastation of homelands and countries, and turning man to be more dangerous than the wild beasts. This was indicated by the Prophet (S) when he said to his Companions: "I fear not that you be polytheists after me, but I fear that you contend about it (caliphate)".

Therefore it is inevitable to study the subject of caliphate and Imamate, or what is called nowadays the system of the Islamic rule, which being the great misfortune and major disaster, that entailed calamities, trouble, deviation and perdition for Islam and its followers.

1 - ISLAMIC RULE SYSTEM

Ahl al-Sunnah hold that the Messenger of Allah has never determined or appointed anyone to be his successor, leaving it to be determined by the *shūrā* (counsel) among people, to elect whoever they like. This being their belief in the caliphate from the day of the Prophet's demise up to date.

They are supposed to apply this principle in which they believe and defend, but we are told that they have done exactly the opposite. Apart of swearing allegiance to Abū Bakr, which they call as a slip may Allah protect the Muslims against its evil, it is Abū Bakr who has invented the principle of crown prince in Islam as he committed the caliphate -- before his death -- to 'Umar ibn al-Khaṭṭāb, who has, in turn, recommended 'Abd al-Rahmān ibn 'Awf to choose one of the five persons he nominated for caliphate, with smiting the necks of the opposers renouncing allegiance.

This principle has been applied by Mu'āwiyah on assuming caliphate, when he appointed his son Yazīd as an heir, who has, in turn, appointed his son Mu'āwiyah to succeed him. Thus caliphate remained as inheritance by the *ṭulaqā'* and their sons throughout generations, as every caliph would appoint his brother or one of his relations, the process that continued by the 'Abbāsīd Caliphs throughout their rule. So also is done by the 'Uthmānī State Caliphs, till the fading away of caliphate age, during the era of Kamāl Atātürk in the current century.

Since Ahl al-Sunnah represent that caliphate, or those consecutive governments represent Ahl al-Sunnah all over the world, and throughout Islamic history. So, we nowadays see some countries like Saudi Arabia, Morocco, Jordan and Gulf States, adopt and apply the system of *wilāyat al-'ahd* (crown prince) which they inherited from their pious ancestors (*al-salaf al-ṣāliḥ*), and all representing Ahl al-Sunnah wa al-Jamā'ah. To believe — supposedly — in the

veracity of the idea adopted by them, that the Prophet (S) has left the affair as *shūrā*, which is determined by the Qur'ān but they have contradicted the Qur'ān and the Sunnah, perverting the "Democratic" *shūrā* system.

Presuming that the Prophet (S) has appointed — by a text — 'Alī ibn Abī Ṭālib as believed by the Shī'ah, the Ahl al-Sunnah have then contradicted the very Prophetic Sunnah and the Qur'ān, as the Messenger is not to do anything but by the permission of his Lord.

Therefore they are aware of the invalidity of this theory (*shūrā*), since it has never been applied or adopted by the earlier Caliphs, beside the invalidity of the crown prince theory, justifying this with the *ḥadīth*: "The caliphate after me is for thirty years followed by a mordacious sovereignty. It seems that they intend to convince others with which they were convinced, that sovereignty is for Allah, Who puts it wherever He wills, and that the kings and sovereigns have been appointed by God to rule over mankind, their obedience thus being obligatory upon all with no permission to revolt against them.

This is a lengthy discussion, taking us to the subject of *qadā'* and *qadar* (fate and destiny), we exposed in the book *Ma'a al-Ṣādiqīn*, which we don't intend to refer to, being sufficed with knowing that Ahl al-Sunnah are also called "al-Qadariyyah" for believing in this.

We conclude that Ahl al-Sunnah believe in *wilāyat al-'ahd*, considering it as a legitimate caliphate, not due to the Prophet's ordaining it, or his appointing an heir apparent for him, as this is denied by them, but due to the fact that Abū Bakr has committed to 'Umar and 'Umar to the six men, and Mu'āwiyah to Yazīd and so on. We are not told by any of their '*ulamā'* or leaders of four schools (*madhāhib*), that the Umayyad or 'Abbāsīd rulership or 'Uthmānī caliphate being illegitimate, but they have rushed to announce allegiance, support and confirmation for their caliphate. Most of them

have even called for legitimacy of caliphate of anyone seizing it with force and suppression, regardless of his being righteous or wanton, pious or debauchee, a Qurashī Arab, or Turkish or Kurdish.

Dr. Aḥmad Maḥmūd Ṣubḥī says in this respect: "Ahl al-Sunnah's stand regarding the caliphate is to accept the status qua, without supporting it or revolting against it".²⁹⁸

But the fact is that Ahl al-Sunnah support too, as reported by Abū Ya'lā al-Farrā' from al-'Imām Aḥmad ibn Hanbal that he said: "The caliphate is established by overcoming and subduing, needing no covenant".

He reported also the narration of 'Abdūs ibn Mālik al-'Aṭṭār: "Whoever conquers by the sword till becoming a caliph and being called Amīr al-Mu'minīn, then it is impermissible for anyone believing in Allah and the Last Day to pass the night without believing in his imamate, whether being righteous or licentious". He has argued with the statement of 'Abd Allāh ibn 'Umar: "We are with that who conquers". So Ahl al-Sunnah have turned to be accountable for this *bid'ah* (heresy) — the *bid'ah* of crown prince — as they swear allegiance unto the conqueror, regardless of his godliness, piety and knowledge (whether being pious or wanton). The evidence for this fact is that most of the Ṣaḥābah who fought beside the Prophet (S) against Mu'āwiyah in several battles, have themselves acknowledged him (Mu'āwiyah) afterwards as Amīr al-Mu'minīn, recognizing also the caliphate of Marwān ibn al-Hakam, whom the Prophet has vehemently censured and expelled from al-Madīnah, saying: "He is forbidden from sharing me a house alive and dead".

They have exceeded the limits and acknowledged the caliphate of Yazīd ibn Mu'āwiyah, admitting him as Amīr al-Mu'minīn, helping him in slaying al-'Imām al-Ḥusayn with his household when revolting against him, for reinforcing Yazīd's sovereignty and establishing his caliphate. Some of

their '*ulamā*' have even dared to say, that al-Ḥusayn was killed by his grandfather's sword, and some nowadays compile books about the facts of "Amīr al-Mu'minīn Yazīd ibn Mu'āwiyah", only for backing Yazīd's caliphate and condemning al-Ḥusayn, due to revolting against him.

After realizing all these facts, no alternative is left before us, but to admit that Ahl al-Sunnah have contradicted the Sunnah they ascribed to the Prophet (S), which being their claim that he has left the affair (of caliphate) to be determined through *shūrā* among people.

Whereas the Shī'ah have held fast to the principle of Imāmah through one word: "The text (*naṣṣ*) is from Allah and His Messenger upon the caliph", as Imāmah can't be established but through a revealed text (*naṣṣ*), and it is invalid but only for the infallible (*ma'ṣūm*), the most knowledgeable, the most pious and superior one. They never permit to prefer the *mafdūl* (less in virtue) over the *fādīl* (virtuous), so they have rejected first the caliphate of the Ṣaḥābah, and that of Ahl al-Sunnah afterwards.

Since the same *Ṣiḥāḥ* of Ahl al-Sunnah wa al-Jamā'ah, actually contain an express indication to the *naṣṣ* claimed by the Shī'ah regarding the affair of caliphate, so we are but to admit that it is the Shī'ah who have actually adhered to the *ṣaḥīḥ* (true) Prophetic Sunnah.

Whether believing that caliphate is determined by *shūrā* or by *naṣṣ*, still the right (*ḥaqq*) be on the side of the Shī'ah alone, as the only person appointed by the *naṣṣ* and *shūrā* together being 'Alī ibn Abī Ṭālib. No one among Muslims, Shī'ī or Sunnī, daresays that the Prophet (S) has referred, in a way or another, to the system of *wilāyat al-'ahd* (crown prince), or can claim that the Prophet (S) has said to his Companions: "I am leaving your affair to be (determined) through *shūrā*, so you can elect whomever you wish for succeeding me".

We challenge all the worlds to bring even one *ḥadīth*

of this kind, if they don't do, and verily will be unable to do, they are asked to refer to the established Prophetic Sunnah and real Islamic history, in order that they may be led aright. Or do they claim that the Messenger of Allah has neglected this critical and sensitive affair, without manifesting its earmarks, causing thus his Ummah to enter in eternal struggle and blind sedition, tearing their unity, disintegrating them, and diverting them away from God's straight Path? Whereas we nowadays see the debauchees among the despotic rulers, care for the fate of their peoples after their caliphate era, embarking on to appoint a successor for them in case of vacancy, so how about who was sent by Allah as a blessing for all the worlds!?

2 - ADOPTING THE SAHĀBAH'S JUSTICE CONTRADICTS THE SUNNAH

When going through the Prophet's acts and sayings in regard of the Sahābah, it is realized that he has given every one his proper position, as he used to be angered for God's sake and be pleased for His pleasure. He has also proclaimed freedom from obligation toward anyone opposing God's commandment, as he did in regard of Khālid ibn al-Walīd, when he massacred Banū Judhaymah, and became angry with Usāmah who asked his intercession for the honourable woman who has robbed, uttering his dictum: "Woe to you, do you seek intercession in respect of one of the limits imposed by Allah? By God, if Fātimah bint Muḥammad steals, I shall cut her hand. That which caused those before you to perish lies in that they used to pardon the thief if being from a noble class, while punishing the burglar if being from a low class".

Sometimes he would bless, and be pleased with some of his sincere Companions, praying and seeking forgiveness for them, but would curse those disobeying and neglecting his orders, like his saying: "May God's damnation be upon anyone staying behind Usāmah's army", when they refuted his leadership, refusing to join his army with the plea of his being too young. Other times he would explain to people all facts, preventing their being proud of some false Companions.

Al-Māwardī reports that the Prophet (S) felt thirsty during the Battle of Tabūk, whereat the hypocrites said: Muḥammad has the knowledge of Heaven, but is unaware of the place of water. Thereat, Jabriel descended upon him, apprising him of their names, and he (S) disclosed them to Sa'd ibn 'Ubādah, who said to the Prophet: If you permit I will smite their necks. The Prophet (S) said: "No, lest people should say that Muḥammad slays his Companions, but we befriend them as long as they are with us".²⁹⁹

He (S) has accompanied them as indicated by the Qur'ān in their regard, being pleased with the truthful, and angered with the hypocrites, apostates and covenant-breakers among them, cursing them through many *muḥkam* verses. This subject was fully covered in the book *Fas'alū Ahl al-Dhikr*, chapter of: "Holy Qur'ān Discloses Realities of Some Companions".

We suffice with citing one example of the acts of some hypocrite Ṣaḥābah, revealed by God, exposing their doers, who were twelve companions. They have used remoteness of distance as a medium, for not being able to join the Prophet (at prayer), building a mosque then for performing prayers in their due times. Are they truly sincere in their claim and aim? But Allah, from Whom nothing in the earth or in the heavens is hidden, and Who knows the traitor of the eyes, and that which the bosoms hide, has been aware of their hidden intention, revealing to His Messenger their truth, disclosing for him their hypocrisy by His saying:

"And as for those who chose a place of worship out of opposition and disbelief, and in order to cause dissent among the believers, and as an outpost for those who warred against Allah and His Messenger aforetime, they will surely swear: We purposed naught save good. Allah beareth witness that they verily are liars". (9:107)

As Allah never disdains from Truth, so is His Messenger who used to disclose expressly to his Companions about their struggle over the world (*dunyā*), following the *sunan* of the Jews and Christians completely, and about their turning back and apostasy, and entering Hell-fire on Doomsday with only very few of them being saved, and so on.

How do Ahl al-Sunnah try then to convince us, that all the Ṣaḥābah being just and all going to Paradise, their rules being binding, their opinions and heresies being obligatory, and that finding fault with any of them being renegading from religion that entails death??!

It is a claim rejected by the insane, not only the sane, and be no more than a false lie uttered by emirs and monarchs, and their followers among the hireling '*ulamā*'. How can we accept such nonsense while having intellects, since it being a refutation against Allah and His Messenger, an act whose perpetrator is an apostate, due to its opposition to reason and inner consciousness.

We never force Ahl al-Sunnah to disregard or reject it, as they are free in their beliefs, and it is them who shoulder the responsibility of its evil consequences.

But they should not charge with disbelief, that who adheres to the Qur'ān and Sunnah in regard of the justice of Ṣaḥābah, saying to the benevolent of them: Well-done! and to the evil-doer: You have erred and done bad, the one who befriends Allah and His Messenger, and proclaims freedom from obligation against the enemies of Allah and His Messenger.

Thus it is exposed for us, that Ahl al-Sunnah have contradicted the very Qur'ān and the very Sunnah, adhering to the dictates of the Umayyad and 'Abbāsīd authorities, discarding all the legal and rational criteria.

The strange point is, when you talk to any of the Sunnī '*ulamā*', who charge with impiety anyone reviling a companion, and ask him: What prevents you from charging with impiety Mu'āwiyah and those who followed his example, in reviling and cursing 'Alī from over the rostrums? Definitely his reply will be: *"Those are a people who have passed away. Theirs is that which they earned, and yours is that which ye earn. And ye will not be asked of what they used to do."* (2:134)!

3 - PROPHET'S ORDER TO FOLLOW HIS HOUSEHOLD, AND AHL AL-SUNNAH'S CONTRADICTION

We have previously affirmed that the Prophet's *ḥadīth* known as *Ḥadīth al-Thaqalayn*: "I am leaving behind two precious things among you, if you hold on to them you shall never go astray: the Book of Allah and my Kindred, my Household, and the Subtile, the Aware has told me that they shall never separate until they come back to me by the Pond".

We have affirmed that this being a *ṣaḥīḥ* and *mutawātir ḥadīth*, reported by the Shī'ah and Ahl al-Sunnah as well, in their *Ṣiḥāḥ* and *masānīd* (*Musnad* books). It is known that Ahl al-Bayt have been discarded by Ahl al-Sunnah,³⁰⁰ who have turned their faces toward the Imams of the four schools, imposed upon people by tyrannical authorities, enjoying in turn the support and allegiance of Ahl al-Sunnah.

Expanding the research, we should say that Ahl al-Sunnah have, under the leadership of the Umayyad and 'Abbāsid rulers, warred against the Prophet's Household. When going through their beliefs and *ḥadīth* books, they will be found devoid of Ahl al-Bayt's *fiqh*, and all their *fiqh* and *aḥādīth* are ascribed to Ahl al-Bayt's enemies including their Nawāsib and opponents, like 'Abd Allāh ibn 'Umar, 'Ā'ishah and Abū Hurayrah and others. Half of their religion is taken from al-Ḥumayrā' 'Ā'ishah, and their *faqīh* being 'Abd Allāh ibn 'Umar, and Islam's narrator being Abū Hurayrah, Shaykh of al-Muḍīrah, and their religious judges and legislators are the Ṭulaqā' and their sons.

The evidence for our claim is the fact that no existence was there for Ahl al-Sunnah by this name, but they altogether included the opponents of Ahl al-Bayt from al-Saqīfah day, who have conspired to usurp the caliphate from Ahl al-Bayt, beside striving to exclude them from the political arena of the Ummah. The establishment of the sect of

Ahl al-Sunnah came as a reaction against the Shī'ah, who have gathered around and adhered to Ahl al-Bayt, believing in their Imamate as ordained by the Qur'ān and Sunnah.

Truth-opponents naturally constitute the overwhelming majority of the Ummah, especially after the seditions and eruption of wars. Added to this, it was infeasible for Ahl al-Bayt to rule but only for four years, represented by the caliphate of al-'Imām 'Alī, who used to be engaged all the time by bloody wars.

Whereas the rule of Ahl al-Sunnah, the opponents of Ahl al-Bayt, lasted for hundreds of years, and their sovereignty and dominion extended east and west, beside having ability, gold and silver. So Ahl al-Sunnah used to be the conquerors due to their being the rulers, whereas the Shī'ah, led by Ahl al-Bayt, used to be the conquered ones, due to their being ruled and suppressed, or rather homeless and slaughtered.

Our intention is not prolonging the discussion, but it lies, in fact, in disclosing the hidden facts about Ahl al-Sunnah, who have contradicted the Prophet (S) in his will and legacy, which ensuring guidance and preventing deviation, while the Shī'ah have held on to the Prophet's will, following the guide of his Pure Progeny, enduring on this way many troubles and difficulties. The signs for both the cases emerged since Thursday, the day that was called the "Misfortune Day", when the Messenger asked to bring him the scapula and ink-pot for writing the book safeguarding people against deviation, whereat 'Umar took that dangerous stand in disobeying the Prophet's order, claiming that the Book of Allah being sufficient with no need for the *'Itrah*. The Prophet would say: Hold fast to the *Thaqalayn*, the Qur'ān and *'Itrah*, but 'Umar would refute him saying: We are sufficed with one *thaql* which is the Qur'ān, and in no need for the second *thaql*, and such was exactly his saying: "The Book of Allah is sufficient for us".

'Umar's saying represents in fact Ahl al-Sunnah's stand, as Quraysh was represented by Abū Bakr, Uthmān,

'Abd al-Rahmān ibn 'Awf, Abū 'Ubaydah, Khālid ibn al-Walīd and Talḥah ibn 'Ubayd Allāh, who have all supported 'Umar in his stand. Ibn 'Abbās said: Some of them would say: 'Umar said, and some would say: Give the Prophet what he needed for writing the book.

It is self-evident that 'Alī and his Shī'ah have, from that day, adhered to the Prophet's will even if it was not written, being committed to both the Qur'ān and the Sunnah. Whereas their enemies have never applied even the Qur'ān which they accepted in the beginning, but when assuming power they have disabled its rules, exerting their opinions, and discarding the Book of Allah and Sunnah of His Messenger.

4 - AHL AL-SUNNAH AND AFFECTION FOR AHL AL-BAYT

It is quite definite for every Muslim that Allah — the Glorious — has made loving Ahl al-Bayt incumbent upon all Muslims in return for bestowing over them the Muḥammadan Message with all the blessings implied in it, when He said: "*Say (O Muhammad unto mankind): I ask of you no fee therefor, save loving kindness among kinsfolk*". (42:23)

This holy verse is revealed for enjoining upon Muslims the loving kindness for the Pure Progeny, who are 'Alī, Fāṭimah, al-Ḥasan and al-Ḥusayn, as recorded in more than thirty sources of Ahl al-Sunnah.³⁰¹ Al-'Imām al-Shāfi'ī said in this regard:

O the Messenger's Household, your love
Is a prescription revealed in the Qur'ān

So if their love is revealed in the Qur'ān, enjoining it upon all worshippers as admitted by al-'Imām al-Shāfi'ī! And if their affection (*mawaddah*) is the reward for the Muḥammadan Message, as expressed in the Book, and a ritual for seeking God's nearness, what is the matter then with Ahl al-Sunnah, who never give any weight for Ahl al-Bayt, regarding them as lower in position than the Ṣaḥābah?!³⁰²

We have to ask, or rather challenge, Ahl al-Sunnah to refer us to even one Qur'ānic verse, or one Prophetic *ḥadīth*, enjoining upon Muslims the loving for Abū Bakr or 'Umar or 'Uthmān, or any of the Ṣaḥābah?!

It is too far from them, nothing of the sort can be found in God's Book or His Messenger's Sunnah, while many verses and traditions refer to the lofty position of Ahl al-Bayt, preferring them over all mankind.

From the holy Qur'ān, we suffice with the verse of affection, which we are discussing, the verse of malediction (*mubāḥalah*), the verse of asking benediction upon the

Prophet and his Household, the verse of removing uncleanness and purity, the verse of guardianship, and the verse of electing and inheriting the Book.

From the Prophetic Sunnah, we suffice with the tradition of Two Heavy Things, the tradition of Ark, the tradition of position, the tradition of complete prayer, the tradition of stars, the tradition of city of knowledge, and the tradition of "the Imams after me are twelve".

Needless to say that one-third of the Qur'ān is revealed in appraising and mentioning the excellences of Ahl al-Bayt, as emphasized by some Companions like Ibn 'Abbās. We never claim that one-third of the Prophetic Sunnah is focussed on dignifying and glorifying Ahl al-Bayt, with exposing their virtues for people, as pointed out by al-'Imām Aḥmad ibn Hanbal.

We suffice from the Qur'ān and the Sunnah with the examples we have cited from the *Ṣiḥāḥ* of Ahl al-Sunnah, for indicating the preference of Ahl al-Bayt over all other people.

Having a glance at the beliefs, books of Ahl al-Sunnah and their historical conduct toward Ahl al-Bayt, we can clearly recognize that they have chosen opposition and hostility against Ahl al-Bayt (A), unsheathing their swords for fighting them, dedicating their writings for sacrcasting and degrading them, and elevating the position of their enemies and opponents.

One evidence is sufficient for providing the final *hujjah* (argument), which is the fact, that Ahl al-Sunnah were not known but in the 2nd Hijrah year as a reaction against the Shī'ah, who have befriended and devoted themselves to Ahl al-Bayt, while Ahl al-Sunnah's *fiqh* and worships and all beliefs are not taken or derived from the Prophetic Sunnah reported from Ahl al-Bayt.³⁰⁸

Despite the fact, that Ahl al-Bayt are better aware of what is in it (house), who are the Prophet's Offspring and 'Itrah, being superior in knowledge and conduct, keeping pace

with the Ummah's history throughout three centuries, undertaking the spiritual and religious Imamate through the Twelve Imams among whom no disagreement is found. But Ahl al-Sunnah follow devotedly the four schools, which were created only during the third Hijrah century, among which there is great incongruity, discarding Ahl al-Bayt and declaring hostility against them, and rather warring against their followers till the present time.

Wishing to have another evidence, we have to analyze Ahl al-Sunnah's stance in regard of 'Āshūrā' Day memory (tenth of Muḥarram), the ominous day, in which one of the pillars of Islam was demolished, through slaughtering the Master of Heavens youth, with the Prophet's Pure Progeny and his righteous companions.

First: Their stance toward the killers of al-Husayn is that of consenting, rejoicing and backing nature. No wonder of this, as it is Ahl al-Sunnah who have slain al-'Imām al-Husayn, being sufficed with knowing that, the army commander assigned by Ibn Ziyād with the task of killing al-Husayn, was 'Umar ibn Sa'd ibn Abī Waqqāṣ. Therefore Ahl al-Sunnah declare their pleasure with all the Ṣaḥābah, including those who killed al-Husayn and their partners, confirming their *aḥādīth*. Some of them have even considered al-'Imām al-Husayn as a Khārijite (rebel), since he revolted against Amīr al-Mu'minīn Yazīd ibn Mu'āwiyah!!

Moreover, 'Abd Allāh ibn 'Umar, the *faqīh* of Ahl al-Sunnah, has sworn allegiance unto Yazīd ibn Mu'āwiyah, forbidding anyone from revolting against him, saying: "We are with that who conquers".

Second: Throughout history, from 'Āshūrā' Day up to date, Ahl al-Sunnah celebrate this day as a festival ('Īd), taking out the *zakāt* of their properties, giving their children some money, indicating its being a day of blessings and graces.

They never satisfy with this, but even nowadays they embark on reviling the Shī'ah, and criticizing their weeping

over al-Husayn. In some Islamic countries they even prevent the Shī'ah from holding mourning ceremonies ('azā'), assailing them with weapons, massacring them, with the plea of fighting the *bida'* (heresies).

In fact they are only fulfilling the plot of the Umayyad and 'Abbāsid rulers, who did their utmost to exterminate the memory of 'Āshūrā', to the extent that they have dug out al-Husayn's grave, effacing its traces, and preventing people from paying homage to it. They presently strive for uprooting the revival of that occasion, lest that people -- unaware of truth of Ahl al-Bayt -- should realize the facts, whereat the evil intentions of their masters and chiefs be revealed, and people come to distinguish between Truth and falsehood, and the believer from the debauchee.

Again we realize that the Shī'ah are the true followers of the Sunnah, due to their applying it, even in lamenting and weeping over Abū 'Abd Allāh al-Husayn, as there are established narrations that the Prophet (S) has wept over al-Husayn, when being apprised by Gabriel of his being slaughtered in Karbalā', fifty years before the tragedy.

It is exposed also that Ahl al-Sunnah's celebrating 'Āshūrā', is due to their following the sunnah of Yazīd and the Umayyads, who celebrated their triumph over al-Husayn, and quelling his revolution, which used to threaten their sovereignty, eradicating the turmoil as they allege.

We read in history books, that Yazīd and the Umayyads used to organize a splendid festival, till the arrival of al-Husayn's head and captives (*sabāyā*) of Ahl al-Bayt, whereat they rejoiced and gloated over the Messenger of Allah (S), chanting with poems and songs.

The bad-reputed 'ulamā' among Ahl al-Sunnah have then sought their nearness, through composing *ahādīth* about the honour of that day, claiming its being the day of God's accepting Ādam's repentance, and in which the Ark of Noah came to rest at (the Mount) al-Jūdī, and fire was coolness and

peace for Abraham, and Joseph left the prison and Jacob recovered his sight, and Moses overcame Pharaoh, and in which a table spread with food was sent down from heaven upon Jesus.

Such are the narrations reiterated by the 'ulamā' of Ahl al-Sunnah, and their heads from over the pulpits, which were fabricated by the impostors disguising under the cloak of 'ulamā', seeking approachment to the rulers with all means, selling out their Hereafter against their world, becoming thus of the losers whose commerce did not prosper.

They have vigorously falsified the facts, by narrating that the Prophet's migration to al-Madīnah, coincided with the Day of 'Āshūrā', whereat he found the Jews of al-Madīnah fasting. Then he asked them about the reason for that, they replied: In such a day Moses triumphed over Pharaoh. He said: We have better claim to Moses than you. Then he (S) issued his orders that Muslims should fast the two days of *Tāsū'ā* and 'Āshūrā', for contradicting the Jews.

This being an express lie, since we never heard of a festival (*Īd*) celebrated by the contemporary Jews, which they call 'Āshūrā'.

May we ask our Lord (the Glorified), that how has He made that day a blessing for all His prophets and messengers, from Ādam up to Jesus, except Muḥammad, for whom this day was a misfortune, tragedy and bad omen, as his Progeny were slaughtered like sheep, and his daughters were taken as captives? The reply will come such: "*He will not be questioned as to that which He doeth, but they will be questioned*". (21:23) Allah says too:

"*And whoso disputeth with thee concerning him, after the knowledge which hath come unto thee, say (to him): Come! We will summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly (to our Lord) and (solemnly) invoke the curse of Allah upon those who lie*". (3:61)

5 - AHL AL-SUNNAH AND THE MUTILATED PRAYER

After expounding in a previous chapter the revelation of the verse (of prayer) with its interpretation by the Messenger himself, and the way of sending the complete *ṣalāt*, and forbidding the mutilated one which is never accepted by Allah, still there is strong persistence by Ahl al-Sunnah upon sending the mutilated benediction in order that no mention is made for Āl Muḥammad within the *ṣalāt*. But when being obliged to mention them they attach the Ṣaḥābah to them, and when you say before any of them: May God's benediction be upon him and his Household, immediately he realizes your being a Shī'ī, as full prayer has turned to be a motto for the Shī'ah exclusively.

This being a clear-cut reality, which I experienced myself, as I used to recognize the writer's Shī'ism through his saying, after mentioning the name of Muḥammad, (may God's peace and benediction be upon him and his Household). Whereas his saying: (may God's peace and benediction be upon him), reveals his being a Sunnī. So also is the case with the name of 'Alī, as (peace be upon him) indicates the writer's Shī'ism, while the phrase (*Karrah Allāh wajhah*) indicates his Sunnism.

The complete *ṣalāt* indicates the Shī'ah's devoted adherence to the Prophetic Sunnah, while Ahl al-Sunnah have contradicted the Prophet's commandments, discarding them, as they always send the mutilated prayer, and when obliged to add the word (*Āl*), they attach to it the words (and all his Companions) with no exception, for the sake of depriving Ahl al-Bayt of any virtue or merit.

All this being a consequence of the Umayyads' stand and hostility toward Ahl al-Bayt, to the extent that they have substituted sending benediction upon them (Ahl al-Bayt) by

cursing them from over the pulpits, beside compelling people to follow this practice through intimidation and temptation means. Whereas Ahl al-Sunnah could not reach this extent of reviling and cursing for Ahl al-Bayt, as this would disclose their real nature before all Muslims, entailing proclamation of antipathy against them. They have concealed their enmity and hatred, inside their hearts, against Ahl al-Bayt, striving to extinguish their light through elevating the position of their enemies among the Ṣaḥābah, creating for them false virtues.

This is indicated clearly through Ahl al-Sunnah's abstaining from deploring Mu'āwiyah and the Companions who continued to curse Ahl al-Bayt for eighty years, but rather they declare pleasure toward all of them, charging with disbelief anyone finding fault with any of the Ṣaḥābah, or uncovering his crimes, issuing a *fatwā* to kill that person.

Some other fabricators tried to attach to the full prayer -- taught by the Prophet to his Companions -- another part, surmising that this would belittle Ahl al-Bayt, by saying: Say O God send Your benediction upon Muḥammad and his Household and wives and offspring. It is quite clear for every researcher that this part was added for including 'Ā'ishah within Ahl al-Bayt.

Our reply to them is: Should we presume, for argument's sake, the veracity of the narration, admitting the mothers of believers as included in it (prayer), the Ṣaḥābah then have nothing to do with this matter; and I challenge any Muslim in being able to give any evidence from the Qur'ān or Sunnah indicating such a meaning. The stars in the sky are more accessible to him than this.

This is decisive commandment in the Qur'ān and Sunnah, inviting all the Ṣaḥābah and those succeeding them from among Muslims, to call for (divine) blessing upon Muḥammad and his Household. This, in itself being a sublime rank outstripping all other ranks, and a lofty virtue no other one can attain. All Companions, including Abū Bakr, 'Umar

and 'Uthmān, and all Muslims all over the world, numbering hundreds of millions, say in their prayer, in *tashahhud*: O God, send Your blessing upon Muḥammad and Āl Muḥammad! Allah — be Glorified — shall never accept their *ṣalāt* if it be devoid of this phrase, and it will be regarded invalid.

Al-'Imām al-Shāfi'ī has denoted this when saying:

It suffices as the greatest honour bestowed on you,
That his prayer is as nothing who does not salute you.

Due to this verse, al-Shāfi'ī was accused of *tashayyu'*, as the stooges of the Umayyads and 'Abbāsids accuse with this charge anyone asking blessing upon Muḥammad and his Household, or praising them with poetry, or referring to any of their excellences.

We conclude here that the Shī'ah are the true followers of the Prophetic Sunnah, and their *ṣalāt* is complete and accepted, even in the opinion of their opponents. Whereas Ahl al-Sunnah have expressly contradicted the Prophetic Sunnah, and their *ṣalāt* is mutilated and unaccepted even in the opinion of their imams and '*ulamā*'.

"Or are they jealous of mankind because of that which Allah of His bounty hath bestowed upon them? For We bestowed upon the house of Abraham (of old) the Scripture and wisdom, and We bestowed on them a mighty kingdom". (4:54)

THE PROPHET'S INFALLIBILITY AND ITS IMPACT ON AHL AL-SUNNAH

Muslims differ in regard of the notion of '*iṣmah*' (infallibility), which is in fact the only factor obligating all Muslims to adhere to the Prophet's decrees indisputably, if they believe that he never speaks of (his own) desire, it is naught save an inspiration that is inspired. So they should not believe that the Prophet's sayings and decrees are only of his *ijtihād*, if not being from a Qur'ān that is revealed.

If they hold such a belief, submitting that everything is Allah's, and the Prophet's being only a medium for propagation and exposition, {so they} are Shī'ah, and many Ṣaḥābah were known of holding this belief, at the head of whom being al-'Imām 'Alī (A), who never changed a bit in the Prophet's Sunnah due to its being revealed by Allah, and it being impermissible to exert opinion or *ijtihād* against God's ordinances.

Should they believe in non-infallibility of the Prophet in his utterances and acts, and that '*iṣmah*' is exclusive for the Qur'ān, and whatever other than it is a human being who may be mistaken or right, then they prove to be Ahl al-Sunnah, permitting *ijtihād* of Ṣaḥābah and '*ulamā*' against the Prophet's sayings and rules, in a way that complies with public interest, and be according to the circumstances required by the opinion of the then ruler.

It is self-evident that al-Khulafā' al-Rāshidūn (except al-'Imām 'Alī) have practised *ijtihād* with their opinions against the Prophetic Sunnah, and gone farther by practising *ijtihād* against the Qur'ānic texts (*nuṣūṣ*), rendering their opinions then to binding rules to be followed by Ahl al-Sunnah, and imposing them upon Muslims.

We referred to the *ijtihādāt* of Abū Bakr, 'Umar and 'Uthmān in the books *'Ma'a al-Ṣādiqīn* and *Fas'alū Ahl al-Dhikr*, and a separate book may be dedicated for them later on God-willing.

We have recognized that Ahl al-Sunnah own many sources beside the two main sources of Islamic legislation (Qur'ān and Sunnah), including *Sunnat al-Shaykhayn* (Abū Bakr and 'Umar), and *ijtihād* of the Companion, due to their belief in non-infallibility of the Prophet (S), and that he used to exert his opinion, which being approved by some Companions who would correct his error. Thus it is exposed that the real purpose intended by Ahl al-Sunnah behind claiming of the Prophet's non-infallibility, lies in their permission to contradict and disobey him, knowingly or unknowingly. Obeying the non-infallible being non-obligatory by legislation (*shar'*) or reason (*'aql*), and we are not to obey him as long as we believe in his being mistaken, as how can we obey the error?

On the other side we come to know that when the Shī'ah adopt the Prophet's absolute *'ismah*, they intend to make obeying him obligatory due to his enjoying immunity against error, so it is impermissible to contradict or disobey him, and whoever does so, has in fact disobeyed Allah, the fact referred to in many verses of the Qur'ān:

- "And whatsoever the Messenger giveth you, take it. And whatsoever he forbiddeth, abstain (from it)". (59:7)
- "And obey Allah and the Messenger..." (3:132)
- "Say (O Muḥammad to mankind): If ye love Allah, follow me; Allah will love you..." (3:31)

Beside many verses obligating upon Muslims to obey the Prophet, never contradicting him, due to his being *ma'ṣūm*, not communicating but that which is ordained by Allah — the Glorified.

This necessarily indicates the Shī'ah's being the true

followers of the Prophetic Sunnah, due to their belief in its *'ismah* and obligation of following it. It indicates also the Ahl al-Sunnah's remoteness from the Prophetic Sunnah, due to their belief in its being mistaken and permissibility of contradicting it.

"Mankind were one community, and Allah sent (unto them) prophets as bearers of good tidings and as warners, and revealed therewith the Scripture with the truth that it might judge between mankind concerning that wherein they differed. And only those unto whom (the Scripture) was given differed concerning it, after clear proofs had come unto them, through hatred one of another. And Allah by His Will guided those who believe unto the truth of that concerning which they differed. Allah guideth whom He will unto a straight path". (2:213)

WITH DR. MŪSAWĪ AND (THE BOOK) "AL-TAŞHĪH"

In one of Paris suburbs, I met a group of educated youth, in a house of a borthor with whom I had ties of kinship and boyhood, at an invitation for having a child after a protracted period of waiting, where we conferred about the Shī'ah and Sunnah. Most of those present (in the house), who were from the Algerians having enthusiasm for the Islamic Revolution, were criticizing the Shī'ah, reiterating those widely-known legends. They differed among themselves, and divided into two groups, one being supporters (for Shī'ah) and equitable, saying: The Shī'ah are our brethren in religion. While the other one being opponent imparting upon the Shī'ah all qualities of deviation, preferring the Christians over them.

Going deep into debate and reasoning, some of them mocked me claiming that I was among the self-conceited ones, dazzled by the Iranian Revolution. Thereat a friend of mine tried to convince them of my being a reputed researcher, flattering me before all those present there, telling them that I have authored many books about these subjects.

One of them said that he had the indisputable *hujjah* (proof), whereat an atmosphere of silence prevailed. I asked him to bring in that *hujjah*, whereat he asked my permission to wait for a while. He rushed to his adjacent house, returning with a book in his hands called: "*Al-Shī'ah wa al-Taşhīh*" by Dr. Mūsā al-Mūsawī. On seeing the book, I laughed and said: Is this the indisputable argument you talked about? He turned his face to those present saying: "This man (al-Mūsawī) is one among the greatest Shī'ah scholars ('*ulamā*'), and of their '*marāji*' (high religious authority), holding a certificate in '*ijtihād*', and his father and grandfather are great Shī'ī '*ulamā*'. He recognized the truth and discarded *tashayyu*', converting to

be among Ahl al-Sunnah. I am sure that if my brother (meaning me) reads this book, he will never defend the Shī'ah, and will be acquainted with their hidden facts.

I laughed again and said to him: To assure you that I have read it with deliberation, I shall furnish you, before the attendants, an indisputable proof from the very book you brought!

He and the attendants said with a pant: We are listening to what you say.

I said: I don't remember the page number, but I recall the title which reads: Utterances of Shī'ah Imams about al-Khulafā' Rāshidūn.

He asked: So what?

I said: Find it and read before the attendants, then I shall introduce the proof.

He produced the paragraph and read, which can be summed up in that: al-'Imām Ja'far al-Şādiq (A) used to boast of being related to Abū Bakr by saying: "I was born by Abū Bakr twice". Those who have reported this narration, report also that al-'Imām al-Şādiq, on the other hand, used to revile Abū Bakr.

Dr. Mūsawī comments on this by saying: "Is it logical that al-'Imām al-Şādiq boasts of his grandfather, and reviles him at another time? Such behaviour is never expected from an Imam, but from an ignorant plebeian man.

All of them have questioned: What is the proof here?! They said: It is a reasonable and logical utterance.

I said: Dr. Mūsawī concludes from al-'Imām al-Şādiq's mentioned phrase that he is boasting of his grandfather, while nothing indicating praise or flattery for Abū Bakr is contained in this phrase. As though al-Şādiq (A) is not a direct grandson for Abū Bakr, but since his mother is the grand-daughter of Abū Bakr, despite the fact that al-Şādiq (A) was born seventy years after Abū Bakr's death, without sighting him at all.

They said: We did not get the point from all this?!

I said: What do you think of that who boasts of his paternal grandfather claiming his being the most knowledgeable man of his time, with no match throughout history, and that he acquired knowledge under him, reviling him at the same time? Can any man of intellect accept to boast of someone and charge him with impiety at the same time?!

They all said: It is absolutely unreasonable.

I said (to him): Read then what the first page of that book contains, you will recognize that Dr. Mūsawī is that very man.

He read: "I was born and brought up in the house of the great leadership of the Shī'ite sect, and I acquired knowledge under tutorship of the greatest religious chief and leader, ever known in Shī'ism history, since the major Occultation up to date, who is our grandfather al-'Imām al-Sayyid Abū al-Hasan al-Mūsawī, in regard of whom it was said: "He outstripped those who came before him and tired those who succeeded him".

I said: Praise be to Allah Who has made truth be revealed by al-Mūsawī himself, and he judged himself by himself, when he said: Is it reasonable to boast of one's grandfather and revile him at the same time? He judged that it can't be done but only by the ignorant plebeian. One who describes his grandfather with all these lofty traits, that can't be owned by other grand 'ulamā', claiming his being a disciple for him, charging him then with disbelief and doubting his belief, cannot be but an ignorant plebeian.

All the attendants lowered their heads and kept silent, while my friend, the house-owner, rejoiced and said: Haven't I told you that Brother al-Tijānī is an objective and logical researcher?

Then the one carrying the book thought (how to argue) and said: O my brother, Dr. Mūsawī may have recognized truth after becoming old and acquired knowledge.

Glorified be Allah, seeking knowledge is from cradle up to grave!

I replied: If what you say were true, so it was inevitable for al-Mūsawī to proclaim freedom from obligation of his grandfather, and his tutor too who granted him certificate of *ijtihād*, not to boast of them and argue by their testimony, charging them unknowingly with impiety.

Should I intend to discuss before you all the topics he wrote, I would show you amazing wonders.

The meeting concluded after introducing explanations and clarifications about the reality of those dubieties, which achieved fruitful and positive results, as three of them, after reading my books, have been guided to truth.

I avail myself of this opportunity to introduce some of the pages I have hastily written about this subject, since the book *al-Shī'ah wa al-Tashīh* has an impact within the locations where the Wahhābīs exist. Due to the fact that these people own fortunes and influence in some areas, so they may affect some Muslim youth unaware of the Shī'ah, deceiving them with this book, preventing them from getting access to the useful researches, creating a barrier before them so as not to attain to the aspired truth.

The argument (*hujjah*) used by these opposers being the book *al-Shī'ah wa al-tashīh*, by Dr. Mūsā al-Mūsawī, that was printed in millions of versions and distributed free among the educated youth, by authorities whose goals and targets are known by close and far people.

Such wretched persons opined that they managed in refuting the school of Imāmiyyah Shī'ah, through printing and publishing this book, since his author being "Āyatullāh" al-Mūsawī who was a Shī'ī, for establishing the proof, making it to be as if one of its followers has given testimony.

These people have forgotten several facts, without accounting for them, or estimated their reverse consequences, that entailed misfortune for them.

I am not going to waste much time for refuting the lies cited by Dr. Mūsā al-Mūsawī in his book. I think that a convincing refutation against his falsifications, can be found in my book *Ma'a al-Ṣādiqīn*, though it was written only shortly before al-Mūsawī's book. My book's content being only exposition of the Shī'ah's beliefs, all relying upon the holy Qur'ān and true Prophetic Sunnah, and unanimity (*ijmā'*) of Muslims including Ahl al-Sunnah wa al-Jamā'ah, as we have cited evidences for confirming all their (Shī'ah's) beliefs from the *Ṣiḥāḥ* of Ahl al-Sunnah themselves.

Thus the speech uttered by Dr. Mūsā al-Mūsawī proved to be only nonsense and slander, not established on any scientific evidence or Islamic logic, and being a vilification against Ahl al-Sunnah not the Shī'ah. It has been demonstrated also that those who publicized for his book are ignorant of all Islam's realities, revealing thus their short-sightedness and ignorance.

Moreover, all the points related to the Shī'ah's beliefs which were criticized and vilified by the claimant of "*al-Taṣḥīḥ*", are — thanks to God — found in the *Ṣiḥāḥ* of Ahl al-Sunnah.

Several examples can be cited, which are not innovated by the Shī'ah, but are found and recorded in the *Ṣiḥāḥ* of Ahl al-Sunnah wa al-Jamā'ah, such as:

- believing in Imamate and *naṣṣ* (text) confirming twelve caliphs all being from Quraysh;
- believing in al-Mahdī (12th Imam) and his being from the Pure *'Itrah*, and that he shall fill the earth with justice and equity after being filled with oppression and injustice;
- believing that al-'Imām 'Alī ibn Abī Ṭālib is the *waṣī* (executor) of the Messenger of Allah;
- believing in *taqiyyah* (dissimulation), which has been also revealed in the Qur'ān and confirmed by the Prophetic Sunnah;
- believing in *mur'ah* (temporary marriage), and its

being *ḥalāl* as ordained by Allah and His Messenger, but only prohibited by 'Umar.

— obligation of *khums* (one-fifth) out of earnings of interests, as fixed by God's Book and His Messenger's Sunnah;

— believing in *baddā'*, and that Allah effaces what He will, and establishes (what He will);

— believing in performing two prayers together without exigency, and its being revealed in the Qur'ān and practised by the Messenger;

— believing in the obligation of prostration (*sujūd*) on soil and earth, and its being exercised by the Prophet himself.

Also the practice of performing pilgrimage to the shrines of the Imams is not only followed by the Shī'ah, but Ahl al-Sunnah too visit the shrines of *Awliyā'* (God's friends) and the righteous, beside holding seasonal ceremonies and festivals for them.

All the beliefs other than these, which are mentioned by Dr. Mūsā al-Mūsawī, intending nothing but overstating and tumult, like the publicity of *Tahrīf al-Qur'ān* which is ascribed more to Ahl al-Sunnah, as we explained in the book *Ma'a al-Ṣādiqīn*.

In brief, there is an evident contradiction between the book *al-Taṣḥīḥ* of al-Mūsawī and the Book of Allah, the Messenger's Sunnah, unanimity of Muslims and what established by sound reason.

Many of the points disapproved by al-Mūsawī, are among the necessities of religion revealed in the holy Qur'ān, and commanded by the great Messenger, and unanimously accepted by all Muslims. Anyone denying them is verily a disbeliever as unanimously agreed by Muslims. If by "*Taṣḥīḥ*" he means altering those beliefs and rules, so he has turned to be an infidel and gone out of the fold of Islam, and all Muslims should resist him.

If what is meant by him is altering his personal beliefs, of whose components he is suffering, and which show

that he has recognized nothing about the Shī'ah, or he may have harboured malice against them as he has deemed them responsible for slaying his father, who was slaughtered like a ram (as he says in page 5 of his book) at the hand of a culprit disguised under the garment of a religious man.

Thus he was brought up harbouring this malice against the Shī'ah, with no sin perpetrated by them, turning his face toward Ahl al-Sunnah, sharing them with the grudge and detestation for the followers of Ahl al-Bayt, without being related to them. So he was left unsteady, belonging neither to these (Shī'ah) nor to those (Ahl al-Sunnah), knowing nothing of the Shī'ah but the lies reiterated by their opponents, and of the Sunnīs but only the congregational and Friday prayers (if attending them). If this is meant by *Taṣḥīḥ*, so he is asked to correct his corrupt beliefs, with which he has contradicted the unanimity of the Ummah.

If Dr. Mūsā al-Mūsawī has grown up, as he claims, and acquired knowledge under the greatest religious authority and leader ever known throughout history of Shī'ism from the greater Occultation up to date: his grandfather al-Sayyid Abū al-Ḥasan al-Mūsawī, so why hasn't he learned his lessons and be educated with his manners, or followed his guide? But he has in fact derided his grandfather's beliefs, proving to be disobedient to his parents, or rather charging his grandfather and parents with impiety. If the Shī'ah be deemed as disbelievers by al-Mūsawī, so their chief and big leader, his grandfather is nearer -- far be it from him -- to infidelity (*kufr*).

It is unparalleled shame, that the grandson Mūsā ignores what is written by his grandfather Abū al-Ḥasan al-Mūsawī (may God's mercy be upon him), in his book *Wasīlat al-najāt*, while alleging of acquiring knowledge and being educated under him.

What a big shame, that a Tunisian youth, living thousands of kilometers far from Najaf, be acquainted with the book *Wasīlat al-najāt*, and be guided through it to the realities

about Ahl al-Bayt, while it being unknown by his (Abū al-Ḥasan's) grandson who has been brought up and grown up inside his house and under his tutorship.

Whatever written by al-'Imām al-Sayyid Abū al-Ḥasan al-Mūsawī al-'Iṣfahānī (may God sanctify his soul) in *Wasīlat al-najāt*, has been contradicted by his grandson Dr. Mūsā al-Mūsawī, derided by him and considered a renegade of Islam. According to logic, if the creed of the grand Imam and religious leader who had no parallel in Shī'ah history (as believed by his grandson) be a *ṣaḥīḥ* and sound one, then the belief of his grandson is but blasphemy and deviation.

While if the grandson's creed (*'aqīdah*) being the correct and sound one, and that of his grandfather being blasphemy and deviation, so he has then to disavow him and never be proud of belonging to him or referring to his rearing, as mentioned in the outset of his book.

Through this *hujjah* (proof) and logic, the high degree attained by Mūsā al-Mūsawī from Āl Kāshif al-Ghiṭā' should be also discarded.

First: Since the copy he produced in his book to be a high certificate in Islamic *fiqh* (*ijtihād*), is no more than a school-certificate in narration, given by the *marāji'* to most of the knowledge-seekers, of which I hold two: one from Grand Āyatullāh al-'Imām al-Khū'i at Najaf, and another from Grand Āyatullāh al-Mar'ashī al-Najafī at Qum. The permission for narration is not a high degree in Islamic *fiqh*, as claimed by Dr. Mūsawī for deceiving common people, who are unaware of the stages of study in the Theological Schools (*al-Hawzāt al-'Ilmiyyah*).

Second: Since the great leader's grandson, who claims correction, has breached the trust, entrusted to him by his tutor, claimed by al-Mūsawī to have granted him the degree of *ijtihād*. The late high religious authority, and leader of al-Hawzah al-'Ilmiyyah in Najaf, Shaykh Muḥammad Ḥusayn Āl Kāshif al-Ghiṭā', says in that school-certificate, a copy of

which was produced by al-Mūsawī in his book: "I have permitted him, due to his competence, to report from me the *ṣaḥīḥ* narrations I related from my great Shaykhs and honourable instructors..." We observed how al-Mūsawī has refuted and derided whatever reported by Āl Kāshif al-Ghiṭā' from his great Shaykhs, in his book *Aṣl al-Shī'ah wa uṣūluḥā*, in which he recorded all the Shī'ah's beliefs and rulings. How can the book *al-Shī'ah wa al-taṣḥīḥ* written by the betraying disciple, be compared to the book *Aṣl al-Shī'ah wa uṣūluḥā* written by the high *marjī'* Kāshif al-Ghiṭā'?

If Kāshif al-Ghiṭā' being the highest religious authority and head of al-Ḥawzah al-'Ilmiyyah in Najaf, as admitted by al-Mūsawī on page 158 of his book, and if al-Mūsawī boasts of getting the high degree from him before thirty years, so what makes the disciple mock his great tutor who taught him, and granted him a high degree as he alleges?

And if Kāshif al-Ghiṭā' being right and his beliefs be correct, so al-Mūsawī is on the false side and his beliefs being corrupt.

Should the beliefs of the high religious authority being incorrect, derided and refuted by al-Mūsawī, he is required not to lie and cheat people with the claim that he got his high degree in Islamic *fiqh* (*ijtihād*) from him. And if al-Mūsawī's beliefs are *ṣaḥīḥ* as claimed by him in his book, then this means his charging with impiety his grandfather al-Sayyid Abū al-Ḥasan, whom he deems to be the greatest religious chief and leader ever known throughout history of Shī'ism, from the greater Occultation up to date. He has also charged with impiety his tutor, who has granted him the high degree, Kāshif al-Ghiṭā', beside millions of the Shī'ah since their origination after the Saqīfah till nowadays.

As I made a covenant with my Lord, to investigate everything before judging it, so I went through the book *al-Shī'ah wa al-taṣḥīḥ* attentively, hoping to attain what I missed. But I found nothing except lies and contradictions, and

denial for what is established in the Qur'ān beside deriding the Prophet's Sunnah and contradicting the Muslims' unanimity. I realized also that al-Mūsawī has never bothered himself to go through *Ṣaḥīḥ al-Bukhārī* alone, which is the most authentic reference near Ahl al-Sunnah, whom al-Mūsawī wanted the Shī'ah to join and abandon Allah's and His Messenger's commandments.

Had he bothered himself to read *Ṣaḥīḥ al-Bukhārī*, the authentic book for Ahl al-Sunnah, he would have never been involved in this dilemma, from which he has no outlet but through sincere repentance and returning to Allah, penitently. Otherwise he won't gain any benefit from the high degrees, attractive titles, or the sums of money being spent for sowing seeds of discord among Muslims. Allah, the Exalted said: "*Lo! those who disbelieve spend their wealth in order that they may debar (men) from the way of Allah. They will spend it, then it will become an anguish for them, then they will be conquered. And those who disbelieve will be gathered unto hell. That Allah may separate the wicked from the good. The wicked will He place piece upon piece, and help them all together, and consign them into hell. Such verily are the losers*". (8:36,37)

Anyhow, his book is replete with contradictions entailing mess for every researcher. If al-Mūsawī claims his being able to correct the creed (*madhhab*) of the Shī'ah in their beliefs and rules, I challenge him to a televised debate and a scientific seminar, to be attended by researchers and experts, in order that people realize who should be corrected. This method is emphasized by the holy Qur'ān, and attained also through free-thinking in the most advanced societies, so that Muslims can recognize the facts, and never charge unknowingly any folk with impiety, and becoming thereafter from among the repentants.

"Say: Bring your proof (of what ye state) if ye are truthful". (2:111)

Only one point is left, that we, for being equitable to

Dr. Mūsawī, should refer to, which he mentioned in his book under three main headings: '

1. Smiting the head with the sword on 'Āshūrā' Day.
2. The third witness ('Alī *walī* Allāh).
3. Terrorism.

We tell him that regarding the matter of smiting the heads, and using chains (on 'Āshūrā'), it is neither among the Shī'ah's beliefs, nor it has anything to do with religion. It is only practised by the plebeians, and not exclusively by the Shī'ah, but also by some of Ahl al-Sunnah from the well-known 'Īsāwīyah community all over North Africa, who practise other acts, not out of expressing sorrow over al-Ḥusayn, or the misfortune of Ahl al-Bayt (A).

We agree with al-Mūsawī in his correction, and call with him for eradicating such phenomena away of all Muslims, as long as faithful Shī'ah '*ulamā*' are there who prohibit all these practices, striving to nullify them, as confessed by al-Mūsawī himself.

Concerning the third witness (I witness that 'Alī is the friend [*walī*] of Allah), it is quitely known by al-Mūsawī that all the Shī'ah '*ulamā*' emphasize its not being a part of *adhān* (call for prayer), and rather if it is read with the intention of its being obligatory, or a part of the *adhān* or *iqāmah*, both the *adhān* and *iqāmah* shall be invalid. This truth is quitely known by al-Mūsawī, but he intends to create disturbance, through any means serving his suspicious goal.

In regard of terrorism, it is absolutely rejected from our side, as rejected by al-Mūsawī, who is asked not to attach such a disgraceful charge to the Shī'ah. Because the surging wave of terrorism that is widely known during the last years, is but an inevitable consequence for the current struggle between East and West, North and South, tyrants and the oppressed, and usurpers and the usurped.

Why should al-Mūsawī relate the practices of hasheesh-smokers to the Shī'ah? It is testified by history that

the Shī'ah have been targetted, throughout history, by all sects, governments and colonialists. Nevertheless, they persisted on rejecting and refusing terrorism, with all its forms and kinds.

Why shouldn't al-Mūsawī talk about Mu'āwiyah's terrorism, and the assassinations he perpetrated against Muslims, till assassinating al-'Imām al-Ḥasan through poison. He used to assassinate his opponents among the truthful believers by poisoning them, saying then: Allah owns troops of honey.

We ask al-Mūsawī: Are the Islamic Movements all over the world, that are characterized with terrorism, in Palestine, Egypt, Sudan, Tunisia, Algeria and Afghanistan, and other Western States, like Bask, Korass and Ireland and other countries, are all of them belonging to the Shī'ah?

If that what is meant by al-Mūsawī from the word terrorism (*irhāb*), is kidnapping some persons as hostages, and diverting the destination of the airplanes and blasting them, we tell him that the combatants among the Palestinian people, who have been exiled by Israel from their hometowns, are responsible for abducting the hostages in München Stadium during the Olympic Games for the year 1972, with killing some of the Israeli participants, diverting and exploding some airplanes. The purpose of all these practices is verily awakening the world conscience, and acquainting all the world with their issue, and the historical wrong done to them, the like of which was never witnessed or known by the entire humanity.

It is testified by al-Mūsawī, that all those do not belong to the Shī'ah, and if he is impressed by the foreign news agencies, which do their utmost to ascribe this accusation to the Shī'ah, due to the political standpoints and excessive animosity against the Islamic Revolution, we tell him that all these media put Libya, Syria, and Iraq on the top list of countries supporting the international terrorism, which are all definitely not among the Shī'ah.

Why the Shī'ah are exclusively characterized with terrorism by Dr. Mūsawī in his book *al-Shī'ah wa al-taṣḥīḥ*, while in page 122 he himself says: The Iranian Shī'ite State can never and will never be able to speak on behalf of all the Shī'ah, or even in the name of the Shī'ah in Iran? If it be so, he should correct his concepts and thoughts.

Thus we have treated Dr. Mūsawī with equity, and demonstrated the truth from falsehood and the veracious (point) from the corrupt. We have also proved for the readers that all creeds of the Imāmiyyah Shī'ah being correct and sound, as it is a product of the holy Qur'ān and Prophetic Sunnah.

We have affirmed too, that all the false charges and fabricated rumours, released by the partial and troublesome, the enemies of Allah and His Messenger and Islam, with the purpose of vilifying and defaming the beliefs of those committed to the Pure (Prophet's) Kindred, shall be definitely brought to naught and shall pass away as scum, as is expressed by the Almighty Allah: "*Then, as for the foam, it passeth away as scum upon the banks, while, as for that which is of use to mankind, it remaineth in the earth. Thus Allah coineth the similitudes*". (13:17)

We implore Him -- the Glorified and Exalted -- to guide us all toward whatever He loves and is pleased with, inspire us with our reason, relieve us of His wrath, drive away our misfortune through the holy presence of the Awaited al-Mahdī (A), hastening his reappearance, they behold it afar off while We behold it nigh.

Our last prayer is all praise belongs to Allah, the Lord of the Worlds, and the best of His benediction and peace be upon the one sent as a blessing for all the worlds, our doyen and master Muḥammad and his good and pure Household.

Muḥammad al-Tijānī al-Samāwī

NOTES:

1. By Shī'ah here is meant, the Ithnā 'Ashariyyah Imāmiyyah who are called al-Ja'fariyyah also as related to al-Imām Ja'far al-Sādiq. Our discussion does not involve the other sects as Ismā'īliyyah and Zaydiyyah, as we believe in their being like other sects in not adhering to *Ḥadīth al-Thaqalayn*, and their belief in 'Alī's Imāmah after the Messenger of Allah is of no use.

2. In the end of this book, you will come to know that the acts of some plebeians among the Shī'ah arouse the aversion of educated youth among Ahl al-Sunnah, discouraging them from continuing investigation to attain truth.

3. In the forthcoming discussions it will be demonstrated how Ahl al-Sunnah have not regarded 'Alī ibn Abī Tālib as one of the Rightly guided Caliphs, but only very lately.

4. The Thursday misfortune is well-known in *Ṣaḥīḥ al-Bukhārī*, and *Ṣaḥīḥ Muslim*.

5. We have fully covered the matter of 'Umar's objection to the Prophet (S) in the book *Faṣ'ah Aḥl al-Dhukr*.

6. Like his prohibiting the share of those whose hearts are to be reconciliated, enjoyment of *ḥajj*, and *mut'ah* of women (temporary marriage), which are deemed lawful by Allah. Beside his deeming lawful the thrice *ṭalāq* through *one ṭalāq* (divorce), which Allah has prohibited.

7. Read the book *al-Milal wa al-nihal*, by al-Shahristānī, under the Prophet's saying: May God's damnation be upon anyone staying behind of Usāmah's army, vol. I, p. 29.

8. The best evidence for this is 'Umar's threatening to burn Fātimah's house with whoever was therein, which is a widely known episode in history books.

9. The story of Fadak is known in history books, and Fātimah's dispute with Abū Bakr till she passed away while being angry with him is famous, and reported by al-Bukhārī and Muslim.

10. *Al-Iqd al-farīd*, by Ibn 'Abd Rabbih, vol. iv, when mentioning a group refusing to swear allegiance to Abū Bakr.

11. *Ṣaḥīḥ al-Bukhārī*, vol. v, p. 82, "*bāb Ghazwat Khaybar*"; *Ṣaḥīḥ Muslim*, "*kuṭūb al-jihād*".

12. *Ṣaḥīḥ al-Bukhārī*, vol. ii, p. 252, "*bāb ṣalāt al-tarāwīḥ*", and also vol. vii, p. 98.

13. 'Umar's unawareness of the rule of *kalalah* is quite known in the Sunnī books, beside his ignorance of the rules of *tayammum*, that is known for all and reported by al-Bukhārī in his *Ṣaḥīḥ*, vol. i, p. 90.

14. *Ṣaḥīḥ al-Bukhārī*, vol. viii, p. 157, "*kitāb al-ʿiʿlām bi al-Kitāb wa al-Sunnah*"; *Ṣaḥīḥ Muslim*, vol. vi, p. 179, "*bāb al-isti'dhān min kitāb al-ʿadāb*".

15. *Ṣaḥīḥ Muslim*, vol. vi, p. 179.

16. *Ibid.*

17. *Ṣaḥīḥ Muslim*, vol. i, p. 193, "*bāb al-tayammum*"; and also *Ṣaḥīḥ al-Bukhārī*.

18. This is elaborated in the book *Faṣ'alū Aḥl al-Dhikr*, with citing the references.

19. *Ta'rikh Ibn 'Asākir*, vol. ii, p. 228, a similar narration is reported by al-Hākim in his *Mustadrak*, Abū Dawūd in his *Sunan*, and Ibn al-'Athīr in *Jāmi' al-usūl*.

20. Some of them are cited in *Ma'a al-Ṣādiqīn* and *Faṣ'alū Aḥl al-Dhikr*.

21. *Ṣaḥīḥ al-Bukhārī*, vol. i, p. 31, "*kitāb al-ilm, bāb al-tanāwub fi al-ilm*".

22. *Ṣaḥīḥ Muslim*, vol. iii, p. 61, "*kitāb al-ṣalāt, bāb mā yuqra' bihi fi ṣalāt al-ʿidān*".

23. *Ibid.*

24. It is reported by al-Bayhaqī in his *Sunan*, that 'Umar once asked the Prophet about the inheritance of the grandfather with the brothers. The Prophet replied: Why do you ask about this, O 'Umar? I believe that you pass away before knowing it. Sa'īd ibn al-Musayyab said: 'Umar then died before being aware of it.

25. Refer to *al-Naṣṣ wa al-ijihād*, by Sharaf al-Dīn al-Mūsawī.

26. *Musnad al-Imām Ahmad*, vol. i, p. 190.

27. All of them except 'Umar ibn 'Abd al-'Azīz (God's mercy be upon him).

28. *Ta'rikh Baghdād*, vol. viii, p. 266.

29. Aḥl al-Ḥadīth are Aḥl al-Sunnah wa al-Jamā'ah themselves.

30. It is strange that this narrator, though not reviling or cursing 'Alī, says: (May God be pleased with him), but at the same time he never admits to count him among the caliphs, disapproving this from Ahmad ibn Hanbal. Also he says: We said it to indicate that he is speaking on behalf of the Jamā'ah, who are Aḥl al-Sunnah who sent him to Ahmad ibn Hanbal to declare their disapproval.

31. *Tabaqāt al-Hanābilah*, vol. i, p. 292.

32. *Ṣaḥīḥ al-Bukhārī*, vol. iv, p. 191, "*kitāb bad' al-khalq, bāb faḍl Abī Bakr ba'd al-Nabī*".

33. *Ṣaḥīḥ al-Bukhārī*, vol. iv, p. 203, "*bāb manāqib 'Uḥmān ibn 'Affān, from kitāb bad' al-khalq*".

34. Except two years being the reign of 'Umar ibn 'Abd al-'Azīz, who prevented the cursing (of 'Alī). After he was killed, they resumed the cursing and moreover they dugged out his ('Alī's) grave, prohibiting anyone from having his name.

35. I deliberately said: "Where have you been", meaning with it the contemporary ones from among Aḥl al-Sunnah. They read in *Ṣaḥīḥ Muslim* that Mu'āwiyah used to revile 'Alī and order the Ṣaḥābah to do the same, but never disapprove this, and rather they announce pleasure with their master Mu'āwiyah whom they consider as the revelation scribe (*Kātib al-wahy*). This indicates that their love to 'Alī is untrue and with no consideration.

36. It is better to refer, in this respect, to the book *Faṣ'alū Aḥl al-Dhikr*, from p. 200 onwards.

37. *Ṣaḥīḥ Muslim*, vol. viii, p. 229, "*kitāb al-zuhd wa al-raqā'iq, bāb al-taḥabbut fi al-ḥadīth wa kitābat al-ilm*".

38. That is because the *tadwīn* of the Prophetic Sunnah was delayed till the era of 'Umar ibn 'Abd al-'Azīz and those who succeeded him. The caliphs and rulers who ruled before him, have burnt it, preventing people from writing and communicating it.

39. The strange point about Aḥl al-Sunnah, is that they most often report a *ḥadīth* and its opposite in the same book, and stranger is their adopting the fabricated one neglecting the *ṣaḥīḥ* one.

40. *Ṣaḥīḥ al-Bukhārī*, vol. i, p. 36, "*bāb kitābat al-ilm*".

41. *Uṣūl al-Kaḥfi*, vol. i, p. 239; and *Baṣṭ' al-darajāt*, p. 143.

42. *Ṣaḥīḥ al-Bukhārī*, vol. i, p. 36.

43. *Ibid.*, vol. ii, p. 221.

44. *Ibid.*, vol. iv, p. 67; and *Ṣaḥīḥ Muslim*, vol. iv, p. 115.

45. *Ṣaḥīḥ al-Bukhārī*, vol. iv, p. 69.

46. *Ibid.*, vol. viii, p. 144.

47. *Mustadrak al-Ḥākim*, vol. i, p. 105; *Sunan Abī Dawūd*, vol. ii, p. 126; *Sunan al-Dārimī*, vol. i, p. 125; *Musnad al-Imām Ahmad ibn Hanbal*, vol. ii, p. 162.

48. It is said by 'Umar ibn al-Khaṭṭāb during al-Ḥudaybiyyah Peace Treaty, and reported in *Ṣaḥīḥ al-Bukhārī*, vol. ii, p. 122.

49. It is said by 'Ā'ishah bint Abī Bakr to the Prophet. See the book *Iḥyā' al-ʿulūm*, by al-Ghazzālī, vol. ii, p. 29.

50. It is said by a companion from al-'Anṣār to the Prophet (S), and reported by al-Bukhārī in his *Ṣaḥīḥ*, vol. iv, p. 47.

51. *Ṣaḥīḥ al-Bukhārī*, vol. vi, pp. 24 and 128.

52. *Kanz al-'ummāl*, vol. v, p. 237; Ibn Kathīr's *al-Bidāyah wa al-nihāyah*; al-Dhahabī's *Tadhkirat al-huffāz*, vol. i, p. 5.

53. *Al-Ṭabaqāt al-kubrā*, by Ibn Sa'd, vol. v, p. 188; *Taqyīd al-'ilm*, by al-Khaṭīb al-Baghdādī.

54. *Jāmi' bayān al-'ilm*, by Ibn 'Abd al-Barr.

55. Here we observe the heinous act done by Abū Bakr and 'Umar toward the Prophetic Sunnah, that entailed a vast and unestimated loss for the Islamic Ummah, that was badly wanting for the Prophetic *ahādīth* for understanding the Qur'ān and God's ordinances. Those *ahādīth* were verily *ṣaḥīḥ*, since they were written directly from him (S), without any medium. But those ones collected afterwards were mostly fabricated, since they were written according to the orders of the rulers after the occurrence of the sedition and after Muslims killed each other.

56. *Muwajja' al-'Imām Mālik*, vol. i, p. 5.

57. *Ma'ālīm al-madrasatayn*, by al-'Allāmah al-'Askarī, vol. ii, p. 302.

58. *Uṣūl al-Kāfi*, vol. i, p. 53.

59. *Ṣaḥīḥ Muslim*, vol. v, p. 122; *Ṣaḥīḥ al-Tirmidhī*, vol. v, p. 637.

60. The Ma'ārif Ministry of Saudi Arabia has published a book under the title: "*Ḥaqā'iq 'an Amīr al-Mu'minīn Yazīd ibn Mu'āwiyah*", and it was chosen by al-Ma'ārif Ministry to be among the books taught in its official schools.

61. Al-Nawāṣib is the plural of Nāṣibī, and they are those who declared hostility against the Prophet's Household, fighting and killing them, persecuting them even after death through digging out their graves.

62. *Ṣaḥīḥ Muslim*, vol. vii, p. 122, *kitāb al-faḍā'il, bāb faḍā'il 'Alī ibn Abī Ṭālib*.

63. We have not mentioned 'Alī's caliphate on purpose, since Ahl al-Sunnah have not acknowledged it but only during the lifetime of Aḥmad ibn Hanbal. Refer to the chapter: "Ahl al-Sunnah are unaware of the Prophetic Sunnah", on page 30 of this book.

64. With the exception of 'Alī's caliphate, since he was the only one who was never appointed by the precedent caliph, and never ruled over people by suppression and force. But all Muslims have freely and voluntarily sworn allegiance unto him, insisting on him to accept it (caliphate).

65. In the coming chapters it will be exposed that it is the Umayyad and 'Abbāsid rulers who have created and imposed these creeds (*madhāhib*).

66. We have excepted from them al-'Imām 'Alī (A) as he distinguishes between the sagacity of wisdom and good management and that of deception, cheating and hypocrisy. More than once he said: "Had deception and hypocrisy not

been there I would have been the most sagacious of Arabs". It is said in the Qur'ān too: "They plot, but Allah (also) plotteeth; and Allah is the best of plotters". God's plot is wisdom and good management, while that of polytheists is deception, hypocrisy, falsehood and lie.

67. It is better to refer in this respect to the book "*al-Ṣilah bayn al-taṣawwuf wa al-tashayyū*", by Dr. Muṣṭafā Kāmil al-Shabībī al-Miṣrī, who has exposed through ten strong proofs that 'Abd Allāh ibn Saba', the Jew or son of the black woman is in fact our master 'Ammār ibn Yāsir (may God be pleased with him).

68. If the caliph be in such a degree of vileness and meanness, by digging out the graves of Ahl al-Bayt Imams, particularly that of al-'Imām al-Ḥusayn (A), so never inquire then about what they did for the Shī'ah who were seeking blessing through visiting his grave. The suffering and ordeal of the Shī'ah reached an extent that every Muslim desired to be accused of being a Jew not a Shī'ī. No might and power is there save from Allah.

69. *Kitāb al-Khwārazmī*, p. 135.

70. *Tahdhīb al-tahdhīb*, by Ibn Hajar, translated by Naṣr ibn 'Alī ibn Ṣabbān.

71. *Ibid.*, vol. v, p. 145. It is known that the 'Uthmānīs used to curse 'Alī, accusing him of slaying 'Uthmān ibn 'Affān.

72. *Ibid.*, vol. v, p. 348.

73. *Ibid.*, vol. i, p. 82.

74. Al-Qundūzī al-Ḥanafī in *Yanābi' al-mawaddah*, p. 440; and *Farā'id al-simtayn*, by al-Ḥamwīnī, from Mujāhid from Ibn 'Abbās.

75. See *Ma'a al-Ṣādiqīn*, pp. 159-160, to recognize that Ibn Taymiyyah calls for abandoning the Prophetic Sunnah if it be a motto for the Shī'ah. Nevertheless they call him Mujaddid al-Sunnah (Revivalist of the Sunnah).

76. It is reported by Aḥmad ibn Hanbal in his *Musnad*, vol. v, p. 189, and al-Ḥākim in his *Mustadrak*, vol. iii, p. 148, saying: it is a veracious *ḥadīth* on the condition of al-Shaykhayn but they never reported it, but was approved by al-Dhahabī in his *Talkhīṣ*, recognizing its veracity *'alā sharḥ al-Shaykhayn*.

77. Al-Bukhārī reported in his *Ṣaḥīḥ* that the Prophet has forbidden from *ṣalāt al-tarāwīḥ* congregationally during month of Ramaḍān, saying: "O people pray inside your houses as the best prayer be at home except the prescribed prayer". But Ahl al-Sunnah forsook the Prophet's forbiddance and followed 'Umar's *bid'ah* (heresy).

78. *Tadhkirat al-huffāz*, by al-Dhahabī, vol. i, p. 3.

79. *Musnad al-'Imām Aḥmad ibn Hanbal*, vol. i, p. 4; *Kanz al-'ummāl*, vol. iii, p. 126.

80. *Mustadrak al-Hākim*, vol. iii, p. 121; *Musnad Ahmad*, vol. vi, p. 323; *Khaṣṣa'is al-Nasā'i*, p. 17.

81. *Maqaddimat Ibn Khaldūn*, p. 494, in chapter 'ilm al-fiqh and the consequent obligations (*farā'id*).

82. *Kitāb Ahmad ibn Hanbal*, by Abū Zubrah, p. 170.

83. *Manāqib al-Shāfi'i*, p. 524.

84. *Tadhkirat al-huffāz*, vol. i, p. 176.

85. *Ta'rikh al-khulafā'*, by Ibn Qutaybah, vol. ii, p. 149.

86. He means his cousin Ja'far ibn Sulaymān ibn al-'Abbās, his governor over al-Madīnah.

87. *Ta'rikh al-khulafā'*, by Ibn Qutaybah, vol. ii, p. 150.

88. There is no contradiction between his *fatwā* concerning the invalidity of compulsory allegiance, and the one obligating the obedience for the *sultān*. They have narrated many *ahādīth* in this respect, for example: "Whoever revolts against obedience of the monarch and dies on this, his death is of *Jāhiliyyah*". And their saying: "You have to obey and adhere even if the emir takes your property and slashes your back".

89. *Ta'rikh al-khulafā'*, by Ibn Qutaybah, vol. ii, p. 142.

90. Ibn Qutaybah reports in *Ta'rikh al-khulafā'*, vol. ii, p. 150 that the first meeting was in 148 (H), while the second one was during the *hajj* season in 163 (H).

We say that Mālik used to meet the Caliph all the time, but Ibn Qutaybah mentioned only these two due to their being reported by Mālik himself, and containing important affairs, as it is unreasonable that the caliph meets the *mufti* of State once every fifteen years!

91. *Ibid.*, vol. ii, p. 142.

92. *Ibid.*, vol. ii, p. 144.

93. *Tadhkirat al-huffāz*, vol. i, p. 176.

94. *Manāqib al-Shāfi'i*, p. 524.

95. You have previously read Mālik's saying: "No eye has ever seen, and no ear has ever heard, and no heart has ever thought of a man *afqah* (having more knowledge) than Ja'far ibn Muḥammad al-Ṣādiq.

96. *Zuhr al-Islām*, vol. iv, p. 96.

97. *Ṣaḥīḥ al-Tirmidhī*; *Ṣaḥīḥ Muslim*; *Mustadrak al-Hākim*; *Musnad Ahmad*, *Kanz al-'ummāl*; *Khaṣṣa'is al-Nasā'i*, *Tabaqāt Ibn Sa'd*; al-Ṭabarānī, al-Suyūṭī, Ibn Hajar and Ibn al-'Athīr. For knowing volume and page numbers refer to *al-Murāja'at*, p. 82 and onwards.

98. It is reported by al-Hākim in his *Mustadrak*, vol. iii, p. 124 and

al-Dhahabī in his *Talkhīṣ*.

99. *Muntakhab Kanz al-'ummāl*, vol. v, p. 30; *Ta'rikh Ibn 'Asākir*, vol. iii, p. 119; *Ta'rikh Baghdād*, vol. xiv, p. 321; *Ta'rikh al-khulafā'*, by Ibn Qutaybah, vol. i, p. 73.

100. We previously said that the *ḥadīth* "The Book of Allah and my Sunnah" is a *mursal ḥadīth* with no *sanad*, and never reported in *al-Sihāh*, whereas the *ḥadīth* "The Book of Allah and my 'Itrah" is a *ṣaḥīḥ* and *mutawātir* one reported in all the *Ṣihāh* of the Sunnah and Shī'ah.

101. *Tadhkirat al-huffāz*, by al-Dhahabī, vol. i, p. 3.

102. *Mustadrak al-Hākim*, vol. iii, p. 121, he said: It is a *ṣaḥīḥ ḥadīth* on condition it be approved by the two shaykhs, but they have never reported it. *Ta'rikh al-khulafā'*, by al-Suyūṭī, p. 73; *Khaṣṣa'is al-Nasā'i*, p. 24; *al-Manāqib* by al-Khwārazmī, p. 82.

103. *Jāmi' bayān al-'ilm*, vol. ii, p. 174.

104. All these traditions being *ṣaḥīḥ* in view of Ahl al-Sunnah, and reported and affirmed by their '*ulamā'*'. We have cited them in the previous books, refer to *al-Murāja'at*, edited by Husayn al-Rāḍī.

105. In this respect see the introduction of Ibn Abī al-Ḥadīd al-Mu'tazilī for his *Sharḥ al-Nahj*.

106. He is al-'Imām al-Fakhr al-Rāzī in his *al-Tafsīr al-Kabīr*, vol. xi, p. 161.

107. The Almighty's sayings: "Allah's wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleansing".

108. The Prophet's saying: the Book of Allah and My Kindred, if you hold fast to them you will never go astray after me, meaning that the Pure 'Itrah are immune against error like the Book of Allah, since the non-infallible cannot ensure guidance, and that who is subject to error is in need of guidance.

109. *Al-Ṣawā'iq al-muhriqah*, by Ibn Hajar al-Shāfi'i, p. 151.

110. We mean by it the *ijtihād* of the '*ulamā'*' concerning that for which no text is revealed, as occurred after the occultation of the Twelfth Imam.

111. In some narrations he said: "and other than them, I exert my opinion", which is a false addition by the followers and supporters of *ijtihād*. As al-'Imām 'Alī has never claimed to exert his opinion, but he used to extract the rules from the Book of Allah and His Messenger's Sunnah, or used to say: We have *al-Jāmi'ah*, which contains whatever needed by people even the minute points. This *Ṣaḥīfah* is dictated by the Messenger of Allah and written by 'Alī. We referred to *al-Ṣaḥīfah al-Jāmi'ah* in the chapter "Ahl al-Sunnah and Obliterating the Sunnah" in this book.

112. Here it is proved how the Shi'ah 'ulamā' refer to the righteous trustworthy men whatever be their *madhhab*, which is a good refutation against the claimants that the Shi'ah never trust the Ṣaḥābah. While the fact is that the Shi'ah reject the Ṣaḥābi's *hadīth* only when it contradicts what is narrated by Ahl al-Bayt Imams (A).

113. *Al-Fatāwa al-wāḍiḥah*, by the Martyr Muḥammad Bāqir al-Ṣadr, p. 98.

114. It is reported by al-Tirmidhī, Ibn Mājah, al-Bayhaqī, and Ahmad ibn Hanbal.

115. Al-Suyūṭī's *Ta'riḫ al-khulafā'*, p. 160.

116. *Al-lām al-mūqī'īn*, vol. iv, p. 122.

117. This being another testimony from al-Shaykh Abū Zuhrah, affirming our saying that the Shi'ah never acknowledge for legislation of Allah except the Qur'ān and Prophetic Sunnah.

118. *Kitāb al-Shaykh Abī Zuhrah*, p. 102.

119. *Ta'riḫ Baghdād*, vol. xiv, p. 81.

120. We have explained with evidences in *Ma'a al-Ṣādiqīn* that *Ula al-amr* (those in authority), are the guidance Imams of Ahl al-Bayt, and not the usurping rulers, as it is not possible that Allah commands to obey the oppressors, debauchees and infidels.

121. Ibn Ḥazm's *Mulakhkhaṣ ibī al-qiyās*, p. 37.

122. *Tabaqāt al-fuqahā'*, translated by Sa'id ibn Jubayr.

123. *Tabaqāt Ibn Sa'd*, vol. vi, p. 179.

124. *Manāqib al-Imām al-Shāfi'i*, vol. i, p. 443.

125. *Ta'riḫ Baghdād*, vol. ii, p. 66.

126. *Manāqib al-Imām Ahmad ibn Hanbal*, p. 57.

127. This *hadīth* is reported in *Ṣaḥīḥ al-Bukhārī*, vol. viii, p. 127, and *Ṣaḥīḥ Muslim*, vol. vi, p. 3. In other narrations he said: All of them are from Banū Hāshim, instead of Quraysh. Whether they be from Banū Hāshim or Quraysh, all of them are, as it is known, from Abraham's household.

128. A reference to the Almighty's saying: "...Say (O Muḥammad): Come! We will summon... ourselves and yourselves..." and then he summoned 'Alī ibn Abī Tālib. This *hadīth* is reported by Muslim in his *Ṣaḥīḥ*, *bāb fada'ū 'Alī* (A).

129. Al-Hajjāj ibn Yūsuf al-Thaqafī, who is known of his debauchery, atheism, atrocities and disrespect for religion. Al-Ḥākim in his *Mustadrak*, vol. iii, p. 556, and Ibn 'Asākir in his *Ta'riḫ*, have reported that al-Hajjāj used to say: Ibn Mas'ūd alleges he is reading a Qur'ān revealed by Allah, while by God it is no more than an iambic poem composed by the bedouins. And he (al-Hajjāj) used to say:

Observe your duty to Allah as you can, as it has no reward, and adhere to and obey Amīr al-Mu'minīn 'Abd al-Malik ibn Marwān, as this act entails the reward.

Ibn 'Aqīl has reported also in his book *al-Naṣā'ih al-kāfiyah*, p. 81, that al-Hajjāj made a speech in Kūfah, in which he referred to those visiting the Prophet's tomb at al-Madīnah, saying: May they perish, they only circumambulate around only sticks and decayed carrion, isn't it better for them to circumambulate around the palace of Amīr al-Mu'minīn 'Abd al-Malik? Don't they know that the successor of any man is superior to his apostle?

130. *Ta'riḫ al-khulafā'*, by al-Suyūṭī, p. 140; *Kanz al-'ummāl*, vol. vi, p. 67; *Ta'riḫ Ibn 'Asākir*, and al-Dhahabī.

131. We should never forget the Prophet's saying, that is reported by Al-Bukhārī and Muslim, "To Love 'Alī is faith and to hate him is hypocrisy", and that the only way for recognizing the hypocrites during the Prophet's lifetime, was through their detestation to 'Alī.

132. *Ṣaḥīḥ al-Bukhārī*, vol. viii, p. 148; *Kitāb al-'itishām bi al-Kitāb wa al-Sunnah*.

133. Rāfiqī, is a term used for that who follows 'Alī and renounces the caliphate of those who preceded him.

134. *Tahdhīb al-tahdhīb*, by Ibn Hajar, vol. v, p. 145, and vol. i, p. 82.

135. It is known that the 'Uthmānīs are the Nawāṣib who used to charge 'Alī with impiety and accuse him with slaying 'Uthmān, headed by Mu'āwiyah ibn Abī Sufyān, 'Uthmān's cousin, who was their chief and leader.

136. Al-Nawāṣib are the enemies of 'Alī and his household. They comprise the Khawārīj, Qasīṭīn, and Nākithīn who declared animosity against him and fought him, and used to slander and curse him after his death.

137. Al-Dhahabī's *Lisān al-mfẓān*, vol. iii, p. 357.

138. *Rasā'il al-Khwārazmī*, p. 135.

139. Ibn Kathīr, *al-Bidāyah wa al-nihāyah*, vol. xi, p. 147.

140. *Ibid*.

141. Ibn Hajar, *Lisān al-mfẓān*, on interpretation of Ibn Jarīr al-Ṭabarī.

142. Ibn Kathīr, *al-Bidāyah wa al-nihāyah*, vol. xi, p. 275.

143. *Ṣaḥīḥ al-Bukhārī*, vol. iv, p. 118.

144. *Sunan al-Daraqutnī*, p. 136.

145. *Al-Sawā'iq al-muhriqah*, by Ibn Hajar, p. 88.

146. *Fayḍ al-Qadīr*, vol. v, p. 19, *Kanz al-'ummāl*, vol. i, p. 173.

147. See the book *Fas'alā Ahl al-Dhikr*, p. 46.

148. *Tanwīr al-hawālik fī sharḥ Muwaṭṭa' al-Malik*, vol. i, p. 180.

149. In *al-Tabaqāt al-kubrā*, vol. v, p. 47, Ibn Sa'd has reported from 'Abd Allāh ibn Hanzalah (Ghasīl al-Malā'ikah), his saying: By God we have never revolted against Yazīd but only after fearing to be pelted with stones from the sky. He is a man marrying mothers, daughters and sisters, imbibing wine, forsaking the prayers. By God, had I been alone I would have caused him a good tribulation from Allāh!

150. *Tafsīr al-Tabarī*, *Tafsīr Ibn Kathīr*, *Tafsīr al-Khāzin*, and *Tafsīr Jalāl al-Dīn al-Suyūṭī* in *al-Jāmi' al-kabīr*, all of them regarding the interpretation of *Sūrat al-Nisā'*, about the verse: "They ask thee for a pronouncement. Say: Allāh hath pronounced for you concerning distant kindred".

151. Al-Bayhaqī, *al-Sunan al-kubrā*, vol. ix, p. 265; al-Suyūṭī, *Jam' al-jawāmi'*, vol. iii, p. 45.

152. The evidence for this being the Prophet's saying: I shall write a book you will never go astray after it. And Ibn 'Abbās's saying: Had he written that book, no difference would have been there between every two men among the Ummah, and since it was 'Umar who prevented the Prophet from writing, accusing him with *hajr*, in order that he should not insist on writing, we came to know that he was responsible for causing deviation, and depriving the Islamic Ummah from attaining guidance.

153. In his *Ṣaḥīḥ*, vol. iv, p. 59, Muslim has reported that there was a dispute between Ibn 'Abbās and Ibn al-Zubayr concerning the two enjoyments (of *hajj* and women), and Jābir ibn 'Abd Allāh said: We have practised them during the Prophet's lifetime, but after him 'Umar forbade us from doing them, so we never returned to practise them.

154. Ibn Sa'd, *al-Tabaqāt al-kubrā*, vol. iii, p. 204; al-Suyūṭī in his *Ta'rikh*, about the caliphate of 'Umar ibn al-Khaṭṭāb.

155. Ibn Qutaybah, *Ta'rikh al-khulafā'*, vol. viii, p. 31.

156. Al-Bayhaqī, *al-Sunan al-kubrā*, vol. iii, p. 144.

157. Ibn Hazm, *al-Muḥallā*, vol. iv, p. 270.

158. Al-Bayhaqī, *al-Sunan al-kubrā*, vol. iii, p. 140; al-Ṭabarānī, *al-Mu'jam al-kabīr*, al-Jassāṣ, *Aḥkām al-Qur'ān*, vol. ii, p. 310.

159. *Ṣaḥīḥ al-Bukhārī*, vol. ii, p. 151, *bāb al-tamattu' wa al-'iqrān min kitāb al-hajj*.

160. *Tafsīr Ibn Kathīr*, *Tafsīr al-Qurtubī*, and *Tafsīr al-'Ālūsī*, and others, all have mentioned this in regard of the interpretation of the Almighty's saying: "And it is not for you to cause annoyance to the Messenger of Allāh, nor that ye should ever marry his wives after him..."

161. Ibn Qutaybah, *al-'Imāmah wa al-siyāsah, bāb waḥīd Abī Bakr wa istikhlāfihi 'Umar*.

162. Muḥammad 'Abduh, *Sharḥ Nahj al-balāghah*, vol. i, p. 88, from the Sermon of al-Shiqshiqiyah.

163. Al-Ṭabarī, Ibn Abī al-Ḥadīd, and Ṭāḥā Husayn in *al-Fitnat al-kubrā*, that Ṭalḥah has borrowed fifty thousand from 'Uthmān, and one day he sent a letter to him saying: your money is ready, send someone to take it. 'Uthmān said to him: It is for you, O Abū Muḥammad, as a help to you for your magnanimity! It is said that 'Uthmān has bestowed upon him two hundred thousand (dirham?) too.

164. Ibn Sa'd, *al-Tabaqāt al-kubrā*, vol. iii, p. 858.

165. *Ta'rikh al-Ṭabarī*, *Ta'rikh al-Madā'inī*, and *Ta'rikh al-Wāqidī*, about murder of 'Uthmān.

166. Ṭāḥā Husayn, *al-Fitnat al-kubrā*, vol. i, p. 150.

167. *Sharḥ Ibn Abī al-Ḥadīd al-Mu'tazilī*, vol. ii, p. 500.

168. 'Umar ibn al-Khaṭṭāb has innovated this sagacious idea, for creating opponents and contenders for 'Alī, as all the Ṣaḥābah were fully aware that caliphate was 'Alī's right and was usurped from him by Quraysh. When they were disputed by Fāṭimah (A), they said to her: Had your husband and cousin preceded others to take our allegiance, we would have never equalled anyone to him. But 'Umar never desired that caliphate be returned to its legitimate owner, after his death, so he created contenders for him, who all coveted for caliphate and power, leading them to sell out their religion with their world, and their commerce did not prosper.

169. Ṭāḥā Husayn, *al-Fitnat al-kubrā*, vol. i, p. 147.

170. *Ṣaḥīḥ al-Bukhārī*, vol. iv, p. 53, *bāb farḍ al-khums barakat al-ghāzī fī mālihi hayyan wa mayyutan*.

171. *Ta'rikh al-Ṭabarī*, vol. v, p. 204, Ibn al-'Athīr, *al-Kāmil*, vol. iii, p. 102.

172. Ṭāḥā Husayn, *al-Fitnat al-kubrā*, vol. ii, p. 37.

173. *Ta'rikh al-Ṭabarī*, in Battle of al-Jamal; *Ta'rikh al-Mas'ūdī*; *Ta'rikh A'ṭham*; and others.

174. Ibn Abī al-Ḥadīd, *Sharḥ al-Nahj*, vol. i, p. 101.

175. *Nahj al-balāghah*, *Sharḥ* of Muḥammad 'Abduh, p. 306.

176. *Ibid.*, p. 626.

177. *Ta'rikh al-Ṭabarī*, vol. v, p. 205.

178. Ibn Qutaybah, *Ta'rikh al-khulafā'*, vol. i, p. 18.

179. *Ibid.*, vol. i, p. 48.

180. *Khaṣṣā'is al-'Imām al-Nasā'ī*, pp. 18 and 35.

181. *Ṣaḥīḥ Muslim*, vol. vii, p. 119, *bāb fada'il 'Alī ibn Abī Ṭalīb*.
182. *Ta'rikh A'tham*, p. 163.
183. Ibn Qutaybah, *al-Imāmah wa al-siyāsah*, vol. i, p. 31.
184. *Ibid.*, vol. i, p. 20.
185. *Sharḥ Nahj al-balāghah*, by Muḥammad 'Abduh, vol. i, p. 88.
186. *Ta'rikh Ibn Kathīr*, vol. viii, p. 77.
187. *Ta'rikh al-Mas'ūdī*, known with the name *Murāj al-dhahab*, about the life of Sa'd ibn Abī Waqqāṣ.
188. Al-Ṭabarī, *al-Mas'ūdī*, Ibn Sa'd and Ṭahā Husayn and others.
189. *Ṣaḥīḥ al-Bukhārī*, vol. viii, p. 123.
190. His saying: I have preferred you, indicates his obstinacy in opinion, without consulting anyone, and without being elected by people, as they allege.
191. *Ta'rikh Abī al-Fida'*, vol. i, p. 166; *Ansāb al-'ashraf*, by al-Balādhurī, vol. v, p. 57; *al-Iqd al-farīd* by Ibn 'Abd Rabbih al-Mālikī, vol. ii, p. 261.
192. Ibn Abī al-Hadīd, *Sharḥ Nahj al-balāghah*, vol. i, p. 63.
193. *Ṣaḥīḥ al-Bukhārī*, vol. viii, p. 91; *Ṣaḥīḥ Muslim*, *kitāb al-'Imān*.
194. *Ṣaḥīḥ al-Bukhārī*, vol. ii, p. 36.
195. *Ta'rikh Ibn Kathīr*, Ibn 'Abd al-Barr, *al-'Isf'āb*, about Hījr ibn 'Adayy.
196. *Ta'rikh Ibn Kathīr*, vol. vii, p. 136; *Mustadrak al-Hakim*, vol. iv, p. 13.
197. *Ta'rikh Ibn Kathīr*, vol. vii, p. 137.
198. *Ṣaḥīḥ al-Bukhārī*, vol. vii, p. 90, *Kitāb al-'adab*, *bāb al-hijrah*.
199. *Musnad al-Imām Ahmad ibn Hanbal*, vol. vi, p. 77.
200. *Ibid.*, vol. vi, p. 113.
201. We have fully covered this humorous story in *Li-akāna ma'a al-Ṣādiqīn*, "*bāb khilāf 'Ā'ishah ma'a baqiyyat azwaj al-Nabī*".
202. *Muwajja' Mālik*, vol. ii, p. 116, *bāb riqā'at al-kabīr*.
203. *Abqariyyat Khālid*, by 'Abbās al-Anqād, p. 24.
204. Al-Ya'qūbī in his *Ta'rikh*, vol. ii, p. 61, reported that 'Abd al-Raḥmān ibn 'Awf said: By God Khālid killed the people while they are Muslims. Khālid said: I killed them for your father 'Awf ibn 'Abd 'Awf. Thereat 'Abd al-Raḥmān said: You have never killed him for my father but for your uncle al-Fākih ibn al-Mughīrah.
- (Khālid has never denied his killing Muslim people, but he confessed killing them for avenging 'Awf the father of 'Abd al-Raḥmān. Does Allah's religion permit the killing of group of people for one man, and is it permissible to kill Muslim

people for avenging an infidel man?)

205. Al-Ṭabarī, *al-Riyād al-nadīrah*, vol. i, p. 100.
206. *Ṣaḥīḥ al-Bukhārī*, vol. iv, p. 325.
207. Refer to *al-Ihtijāj* of al-Ṭabarī.
208. *Ṣaḥīḥ al-Bukhārī*, vol. iv, 175, what is narrated by Abū Hurayrah about himself, *bāb 'alāmāt al-nubuwwah*.
209. *Ibid.*, vol. i, p. 38, *Kitāb al-'ilm*, *bāb ḥifz al-'ilm*, and vol. iii, p. 2.
210. Abū Riyyah al-Miṣrī, *Kitāb Abī Hurayrah*.
211. Ibn Abī al-Hadīd, *Sharḥ Nahj al-balāghah*, vol. iv, p. 28.
212. *Ṣaḥīḥ al-Bukhārī*, vol. ii, p. 232, *bāb al-ṣā'im yushihu junuban* and *Muwajja' Mālik*, vol. i, p. 272.
213. Al-Dhahabī, *Siyar a'lām al-nubalā'*.
214. *Sharḥ Ibn Abī al-Hadīd al-Mu'tazilī*, vol. iv, p. 68.
215. *Al-Bidāyah wa al-nihāyah*, vol. viii, p. 108.
216. *Ṣaḥīḥ al-Bukhārī*, vol. vii, p. 31, *bāb lā hammah*.
217. *Ibid.*, vol. vi, p. 190, *bāb wujūb al-nafaqah 'alā al-'ahl wa al-'iyāl*.
218. Ibn Abī al-Hadīd, *Sharḥ Nahj al-balāghah*, vol. iv, p. 67.
219. *Ṭabaqāt Ibn Sa'd*, vol. ii, p. 63.
220. *Ṣaḥīḥ al-Bukhārī*, vol. i, p. 38, *bāb ḥifz al-'ilm*.
221. *Ibid.*, vol. i, p. 37, *bāb ḥifz al-'ilm*.
222. *Ibid.*, vol. i, p. 30.
223. It is reported by al-Bukhārī, Muslim and Mālik and others.
224. *Ṣaḥīḥ al-Bukhārī*, *Kitāb al-shahādāt*, *bāb bulāgh al-ṣibyān*, vol. iii, p. 158; *Ṣaḥīḥ Muslim*, *Kitāb al-'uṣ-ṣalāh*, *bāb sinn al-bulūgh*.
225. The *ḥadīth* of the standard is reported by al-Bukhārī, Muslim al-Tirmidhī, al-Nasā'ī, al-Imām Ahmad and Abū Dāwūd and all the Muḥaddithūn.
226. *Ta'rikh al-Ṭabarī*, vol. v, p. 40; *Ta'rikh al-khulafā'*, by al-Suyūṭī, p. 104; *Ta'rikh Ibn Qutaybah*; *Musnad Ahmad*, vol. i, p. 75.
227. Ibn Hajar, *Fath al-Bārī*, vol. vii, p. 586.
228. *Ṣaḥīḥ Muslim*, vol. vi, p. 23; *Musnad al-Hakim*, vol. ii, p. 156; *Sunan al-Bayhaqī*, vol. viii, p. 144.
229. *Ṣaḥīḥ Muslim*; *Sunan al-Bayhaqī*; *Sunan Ibn Mājah*.
230. *Ibn Sa'd*, *al-Ṭabaqāt al-kubrā*, vol. iii, p. 248.
231. Al-Balādhurī, *Ansāb al-'ashraf*, vol. v, p. 31; Ibn 'Abd al-Barr, *al-'Isf'āb*, vol. ii, p. 396; *Usd al-ghābah*, vol. iii, p. 289.
232. Did Allah and His Messenger give orders to swear allegiance unto the debasees and culprits? Or did He order to swear allegiance unto His righteous *awliyā'* when He said: *Your guardian can be only Allah; and His Messenger and those*

who believe, who establish worship and pay the poor-due, and bow down (in prayer)?

233. Would that Ibn 'Umar said this to Talhah and al-Zubayr who have violated their allegiance for 'Alī and fought him, and would that Ahl al-Sunnah adopted this *ḥadīth* in classifying the *rijāl*? If violating the covenant be one of the major sins after polytheism, so what should be the end of Talhah and al-Zubayr who have, moreover, violated the honours, slaughtered the innocent, plundered the assets and betrayed the promise???

234. *Ṣaḥīḥ al-Bukhārī*, vol. i, p. 166; *Musnad Ahmad*, vol. ii, p. 96; *Sunan al-Bayhaqī*, vol. viii, p. 159.

235. *Ta'rikh Ibn 'Asākir*, vol. iv, p. 81.

236. Ibn Qutaybah, *Ta'rikh al-khulafā'*, vol. ii, p. 26.

237. *Ṣaḥīḥ al-Tirmidhī*, vol. ix, p. 64.

238. *Ta'rikh Ibn 'Asākir*, vol. iv, p. 80.

239. *Ṣaḥīḥ al-Tirmidhī*, vol. ix, p. 64; *Musnad Ahmad ibn Hanbal*, vol. ii, p. 91.

240. Ibn Sa'd, *al-Ṭabaqāt al-kubrā*, vol. iv, p. 110; Ibn Hāzīm, *al-Muḥallā*, vol. iv, p. 213.

241. *Ṣaḥīḥ Muslim*, vol. ii, p. 133; *Ṣaḥīḥ al-Tirmidhī*, vol. vi, p. 34; *Sunan Abī Dāwūd*, vol. i, p. 96.

242. Ibn Sa'd, *al-Ṭabaqāt al-kubrā*, vol. iv, p. 110.

243. Ibn Hajar, *Fath al-Bārī*, p. 39.

244. *Ta'rikh al-Suyūṭī*, *Kanz al-'ummāl*; *Ta'rikh Ibn 'Asākir*; al-Dhahabī. For knowing reference numbers, refer to the chapter: "The Twelve Caliphs in Ahl al-Sunnah's Perspective", of this book.

245. *Sunan Abī Dāwūd*, vol. i, p. 289; *Sunan al-Bayhaqī*, vol. v, p. 25; *Musnad Ahmad*, vol. ii, p. 29.

246. *Ṣaḥīḥ al-Bukhārī*; *Ṣaḥīḥ Muslim*, vol. v, p. 21.

247. *Ṣaḥīḥ al-Bukhārī*, *kitāb al-jana'iz*, *bāb fadl itibā' al-jana'iz*.

248. *Ta'rikh A'ṭham*; Ibn Abī al-Ḥadīd's *Sharḥ Nahj al-balāghah*, vol. ii, 170.

249. Ibn Abī al-Ḥadīd, *op. cit.*, vol. i, p. 358; *Ta'rikh al-Mas'ūdī*, vol. v, p. 163.

250. *Ta'rikh al-Ya'qūbī*, vol. iii, p. 7; *Sharḥ Nahj al-balāghah*, vol. i, p. 385.

251. *Ta'rikh al-Mas'ūdī*, vol. v, p. 185; *Sharḥ Nahj al-balāghah*, vol. iv, p. 487.

252. 'Abd Allāh ibn 'Abbās became blind when he was old. In regard of his saying: "Ask your mother about it", it is said that al-Zubayr has married Asmā'

through a morganatic marriage, the result of which was 'Abd Allāh himself. When 'Abd Allāh asked his mother about it, she said to him: Haven't I forbidden you from disputing Ibn 'Abbās, as he is the most knowledgeable of the Arabs' disgraces.

253. Jalāl al-Dīn al-Suyūṭī, *al-Durr al-manḥūr fī al-tafsīr bi al-ma'thūr*, about *Sūrat al-Bayyinah*.

254. This is verily the sound logic that closes the door before all the narrators who were known of foisting and fabricating the *aḥādīth*, and ascribing them to the Messenger (S), while he being free from them.

255. Al-Fakhr al-Rāzī, *al-Tafsīr al-kabīr*, vol. xi, p. 161.

256. Ibn Hāzīm, *al-Muḥallā*, vol. iii, p. 54.

257. Al-Fakhr al-Rāzī, *op. cit.*, vol. xi, p. 161.

258. *Ṣaḥīḥ al-Bukhārī*, vol. viii, p. 148.

259. By them we mean the earlier ones who made a covenant with 'Alī and his sons afterwards, and who founded the school of Ahl al-Sunnah wa al-Jamā'ah.

260. We have elaborated this, and reported their expressions from their books and Imams' sayings in *Ma'a al-Ṣādiqīn*.

261. *Ṣaḥīḥ al-Bukhārī*, vol. i, p. 74.

262. Ibn Sa'd, *al-Ṭabaqāt al-kubrā*, vol. vi, p. 191.

263. *Sunan al-Dārimī*, vol. i, p. 145; Ibn Qutaybah, *Ta'wīl mukhtalif al-ḥadīth*, p. 199.

264. *Maqālāt al-'Islāmiyyīn*, vol. ii, p. 251.

265. *Jāmi' bayān al-'ilm*, vol. ii, p. 234.

266. *Ibid.*, vol. ii, p. 233.

267. Al-Dhahabī, *Tadhkirat al-huffaz*, vol. i, p. 3.

268. *Kanz al-'ummāl*, vol. v, p. 237; Ibn Kathīr; al-Dhahabī, *op. cit.*, vol. i, p. 5.

269. Al-Dhahabī, *op. cit.*, vol. i, p. 4.

270. *Ṣaḥīḥ al-Bukhārī*, *kitāb al-jana'iz*, *bāb qawl al-Nabī yu'adhhab al-mayyit bi ba'd buka' ahlihi 'alayh*; and *Ṣaḥīḥ Muslim*, the same *bāb*.

271. *Ibid.*

272. *Shawāhid al-tanzīl* by al-Hasakānī, vol. ii, p. 223; *Ghāyat al-marām*, p. 417; *al-Riyāḍ al-naḍīrah*, vol. ii, p. 202.

273. *Ta'rikh al-Ṭabarī*, *fī Islām 'Alī*; *Sunan Ibn Mājah*, vol. i, p. 44; *Khayr 'ish al-Nasā'ī*; *Mustadrak al-Ḥākim*, vol. iii, p. 112.

274. Ahl al-Sunnah call 'Uthmān: Dhū al-Nūrayn, with the reason that he got married to Ruqayyah and Umm Kulthūm, the two daughters of the Prophet, while the truth is that they being his step-daughters. Supposedly they were his

daughters, how could they be two lights (*nārayn*) while no virtue was mentioned by the Prophet for them. Why couldn't Fāṭimah be the light, in whose regard the Prophet said: The lady of all worlds women, is the light, and why haven't they called Aḥl (Dhū al-Nūr) on this basis?

275. *Tanwīr al-hawālik*, a *sharḥ* for *Muwajja' Mālik*, vol. i, p. 103. We say: Praise be to Allah that a witness from among them (opponents) has testified about the confusion of the *ahādīth* among them and their contradiction, and that, as confessed by him, no *hujjah* can be established for any of them, but it be with the Pure guidance Imams (A), who have never differed in anything.

276. Al-Nisābūrī, *Tafsīr ghara'ib al-Qur'ān*, with a marginal note of *Tafsīr al-Ṭabarī*, vol. i, p. 77.

277. Al-Shaykh Abū Zuhrah, *Kitāb al-Imām al-Ṣādiq*, p. 161.

278. It is reported by al-Hākim in his *Mustadrak*, saying: It is *ṣaḥīḥ* according to the condition laid by the two Shaykhs (al-Bukhārī and Muslim); *Ṣaḥīḥ al-Tirmidhī*, vol. ii, p. 299; al-Ṭabarī, *al-Riyāḍ al-naḍirah*, vol. ii, p. 160; *Ta'rikh Baghdād*, vol. iii, p. 171; *Kanz al-'umūd*, vol. vi, p. 406; al-Nasā'ī in *al-Khaṣā'is*, p. 5; Ibn al-'Athīr, *Uṣd al-ghābah*, vol. iv, p. 30.

279. *Jamharat rasā'il al-'Arab*, vol. i, p. 475; al-Mas'ūdī, *Murāj al-dhahab*, vol. ii, p. 59; Ibn Abī al-Hadīd, *Sharḥ al-Nahj*, vol. i, p. 283.

280. *Jamharat rasā'il al-'Arab*, vol. i, p. 477; al-Mas'ūdī, *op. cit.*, vol. ii, p. 60; Ibn Abī al-Hadīd, *op. cit.*, vol. i, p. 284.

281. Since Abū Bakr and 'Umar and 'Uthmān deceased during al-Imām 'Alī's lifetime.

282. *Al-Ṣaḥābah fī nazar al-Shī'ah al-Imāmiyyah*, p. 8 and onwards.

283. *Ṣaḥīḥ Muslim*, vol. viii, p. 22.

284. *Tahdhīb al-tahdhīb*, vol. i, p. 509.

285. Al-Dhahabī, *Kitāb al-kabā'ir*, pp. 233, 235.

286. *Al-Sarīm al-mas'ūl*, p. 275.

287. *Mu'īn al-hukkam fīmā yataraddad bayn al-khaṣmayn min al-'ahkām*, p. 187.

288. *Al-Ṣaḥābah fī nazar al-Shī'ah al-Imāmiyyah*, pp. 8, 9.

289. *Al-Kifāyah*, p. 51; *Talqīḥ fuhūm ahl al-'āthār*, p. 2.

290. Ibn Hajar, *al-Iṣābah*, vol. i, p. 10.

291. *Ta'rikh Baghdād*, vol. xiv, p. 7.

292. *Ṣaḥīḥ al-Bukhārī*, vol. i, p. 17.

293. Al-Ghazzālī, *Ihyā' 'ulūm al-Dīn*, vol. i, p. 129; *Kanz al-'umūd*, vol. vii, p. 24.

294. *Ṣaḥīḥ al-Bukhārī*, vol. vi, p. 65, *Kitāb faḍā'il al-Qur'ān*, *Sūrat*

al-Munāfiqān; *Ta'rikh Ibn 'Asākīr*, vol. iv, p. 97.

295. *Ṣaḥīḥ al-Bukhārī*, vol. iv, p. 179.

296. *Ibid.*, vol. iv, p. 206.

297. *Ibid.*, vol. vii, p. 209, *bāb al-ḥawḍ*.

298. Maḥmūd Ṣubḥī, *Nazarīyyat al-Imām*, p. 23.

299. His (S) saying: "Lest the people should say that Muḥammad kills his Companions, but we should be kind Companions to them...", has an express evidence that the hypocrites being among the Ṣaḥābah. So Ahl al-Sunnah's claim that the hypocrites being not among the Ṣaḥābah is totally refuted and rejected, since it is a refutation against the Messenger of Allah, who counted them as his Companions.

300. We should say that Ahl al-Sunnah have cursed, fought and killed Ahl al-Bayt, after realizing that the leader of Ahl al-Sunnah being Mu'āwiyah, who was encouraged only by Abū Bakr, 'Umar and 'Uthmān, as he confessed.

301. Refer, in this respect, to the book *Ma'a al-Ṣādiqīn*, by the author.

302. All of Ahl al-Sunnah believe in preference of Abū Bakr and 'Umar and 'Uthmān over 'Alī ibn Abī Ṭālib. As 'Alī being the Master of the 'Irāq and the best of Ahl al-Bayt after the Prophet (S), so Ahl al-Sunnah regard Ahl al-Bayt's position to be after that of the three Companions, known among them as al-Khulafā' al-Rāshidūn.

303. Suppose they be as they claim nowadays by saying: "We are more entitled to 'Alī and Ahl al-Bayt, than the Shī'ah", so they are asked as to why have their '*ulamā'*' and creeds leaders forsaken Ahl al-Bayt's *fiqh*, neglecting it absolutely? Why have they followed creeds (*madhāhib*) innovated by them with no warrant revealed from Allah, Who said in His Book: "Lo! those of mankind who have the best claim to Abraham are those who followed him..." (3:68). That is, those who did not follow him have no claim to him, as is expressly manifest.

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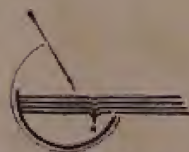
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